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Presented by

the Jarvis Centenary Committee,

1898.

THE DIOCESE OF CONNECTICUT

THE JARVIS CENTENARY
WEDNESDAY 27 OCTOBER 1897
AND THE CONSECRATION OF THE
BISHOP COADJUTOR ELECT
FEAST OF ST. SIMON AND ST. JUDE
THURSDAY 28 OCTOBER 1897
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Diocese of Connecticut

BISHOP JARVIS 1797

BISHOP BREWSTER 1897

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Preface

PREFACE

ABRAHAM JARVIS was consecrated the second Bishop of Connecticut on St. Luke's Day, October 18, 1797. As has been pointed out by the Rev. Dr. Samuel Hart, Registrar of the Diocese of Connecticut, there is no doubt that the Consecration actually took place on the above day, although the almanacs, perpetuating an ancient error, give the date as September 18. The official records and contemporary accounts all agree, as does the entry in the Bishops' Register, in Bishop Jarvis's own handwriting. How the wrong date got into the document purporting to be a copy of the Letter of Consecration, in the General Convention Journal of 1853, will probably never be discovered.*

At the Convention of the Diocese of Connecticut held in St. John's Church, Waterbury, June 8 and 9, 1897, it was voted that the Centenary of Bishop Jarvis's Consecration should be duly celebrated. For this purpose a special Committee was appointed, consisting of the Rev. Dr. George William Douglas, the Rev. Samuel Fermor Jarvis, and the Rev. Joseph Hooper, of the Clergy; and Messrs. Burton Mansfield and Frederick J. Kingsbury of the Laity. This Committee afterwards invited Mr. Alfred Newton Wheeler, of New Haven, to act with them, and he accepted the invitation.

By vote of the Diocesan Convention, it was decided that the Centenary should be observed in Trinity Church, New Haven, where Bishop Jarvis was consecrated; and, after consultation with the Bishop of Connecticut, it was arranged that the Cen-

*See the article of Dr. Hart from *The Churchman* for Nov. 13, 1897, on pages 227, 228, 229.

tenary should take place immediately before the Consecration of Dr. Chauncey Bunce Brewster, who had just been elected to be Bishop Coadjutor of the Diocese. The Bishop of Connecticut, as Presiding Bishop of the American Church, subsequently ordered that the Consecration of Dr. Brewster should take place in Trinity Church, New Haven, on St. Simon and St. Jude's Day, Thursday, October 28; and it was therefore decided that the Jarvis Centenary should be observed on the day previous, and that this Book should contain an account both of the Jarvis Centenary and of Dr. Brewster's Consecration.

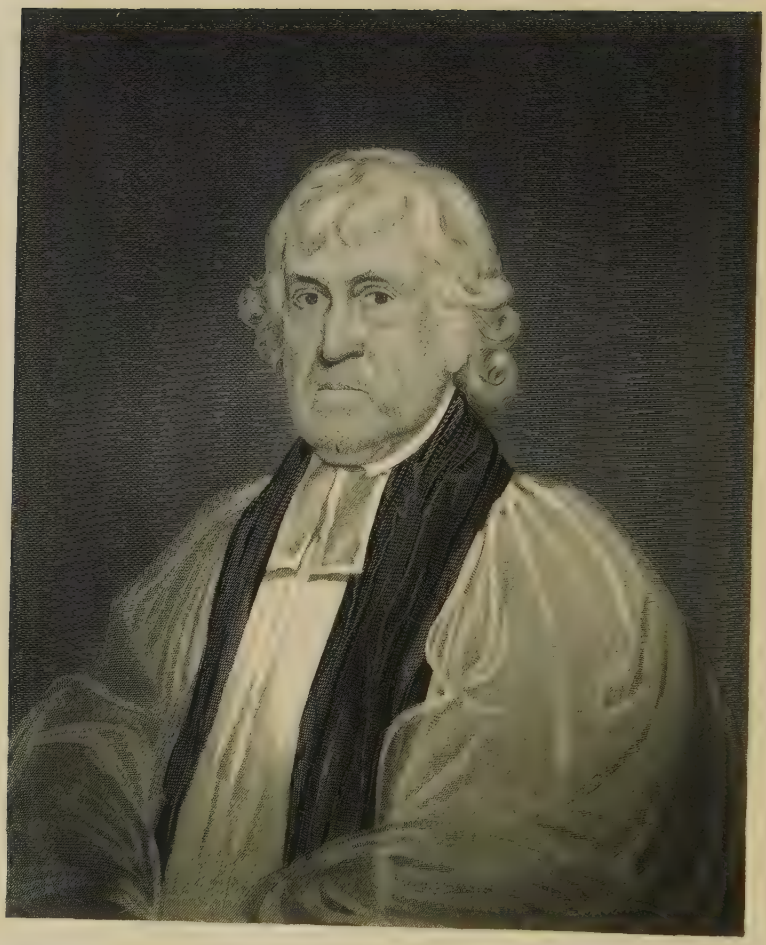
This Book is now published by the Committee in charge. The account of the two notable events has been made as complete as possible, and the Committee hereby respectfully acknowledge their indebtedness to those who have so kindly assisted them in their work.

In conclusion, the Centenary Committee cannot refrain from emphasizing the universal regret at the absence of Bishop Williams, both from the Jarvis Centenary and the Consecration of the Bishop Coadjutor of Connecticut. The presence of the venerable and beloved Bishop of Connecticut was alone wanting to the completeness of this memorable celebration; and the general realization of this fact was brought to a focus at the reading of the characteristic and impressive letter which the Bishop of Connecticut addressed from his sick bed to the Centenary Committee.

GEORGE WILLIAM DOUGLAS
SAMUEL FERMOR JARVIS
JOSEPH HOOPER
BURTON MANSFIELD
FREDERICK JAMES KINGSBURY
ALFRED NEWTON WHEELER

Centenary Committee.

Account of the Services at the Jarvis Centenary



Yr Brothr in Christ;
Abm Bp. Connecticut

SERVICES AT THE JARVIS CENTENARY

THE first service of the Centenary was a plain celebration of the Holy Communion at eight o'clock in the morning. The Celebrant was the Rev. Edwin Stevens Lines, D.D., Rector of St. Paul's Church, New Haven. He was assisted by the Rev. J. Edmund Wildman, Archdeacon of New Haven, and the Rev. Charles O. Scoville and the Rev. Clarence W. Bispham, Curates of the parish. The quiet dignity, devotion and impressiveness of this service fitly began the day. The Sanctuary had been beautifully decorated with flowers for the festival.

At half past ten o'clock the church was well filled with a devout and interested congregation, comprising many clergymen of the diocese, visiting clergy, prominent laymen, members of the Jarvis family, and well known citizens of New Haven among whom were the President and some of the Corporation of Yale University. To the strains of the hymn: "Rejoice, rejoice in heart,"* the procession advanced up the middle alley to the Chancel in the following order: The vested Choir, the Archdeacon of Hartford, the Rev. Arthur W. Wright, of Warehouse Point; the Archdeacon of Litchfield, the Rev. James H. George, of Salisbury; the grandson of Bishop Jarvis, the Rev. Samuel Fermor Jarvis, of Brooklyn, Conn.; the Registrar of the Diocese, the Rev. Samuel Hart, D.D., of Trinity College, Hartford; the President of the Standing Committee, the Rev. Storrs O. Seymour, D.D., of Litchfield; the Rector of the parish, the Rev. George William

* The full musical programme is given on pages 309, 310.

Douglas, S.T.D.; the Bishop of California, the Rt. Rev. William Ford Nichols, D.D.

The Lord's Prayer, collects and versicles were read by the Archdeacon of Hartford. The hymn, "O God, our help in ages past," was sung by the Choir and congregation, after which the Letter of the Bishop of the Diocese was read by the Rector of Trinity Church. After the singing of the hymn, "Rock of Ages, cleft for me," the Rev. Dr. Seymour delivered his address: "A Century of Church Life in Connecticut—first half, 1797–1851." The hymn, "O brothers, lift your voices," was then sung; after which the Rev. Dr. Hart delivered his address: "A Century of Church Life in Connecticut,—second half, 1851–1897." After the singing of the hymn, "From all that dwell below the skies," the closing collects were said by the Archdeacon of Litchfield, and the Benediction was pronounced by the Bishop of California. The recessional hymn was, "The King of Love my Shepherd is."

At the three o'clock service the procession, singing the hymn, "The Son of God goes forth to war," advanced to the Chancel in the following order: the vested Choir; the Curates of the Parish; the Archdeacon of Fairfield, the Rev. Henry M. Sherman, of Bridgeport; the Archdeacon of New London, the Rev. Theodore M. Peck, of Putnam; the Rev. Joseph Hooper, of Durham; the Rev. Samuel Fermor Jarvis, of Brooklyn; the Representative of the Diocese of Rhode Island, the Rev. Daniel Henshaw, S.T.D.; and the Rector of the parish.

The Lord's Prayer, collects and versicles were read by the Archdeacon of New London. The Rev. Dr. Henshaw then delivered his address: "A Greeting from Rhode Island." The hymn, "All hail the power of Jesus' name," was sung; and the Rev. Mr. Jarvis delivered his address: "Historical Reminiscences of Bishop Jarvis." After the singing of the hymn, "Glorious things of Thee are spoken," the Rev. Mr. Hooper delivered his address: "The Life and Times of the Second Bishop of Connecticut." The closing collects were said and the Benediction pronounced by the Archdeacon of Fairfield. The recessional hymn was, "Jesus, gentlest Saviour."

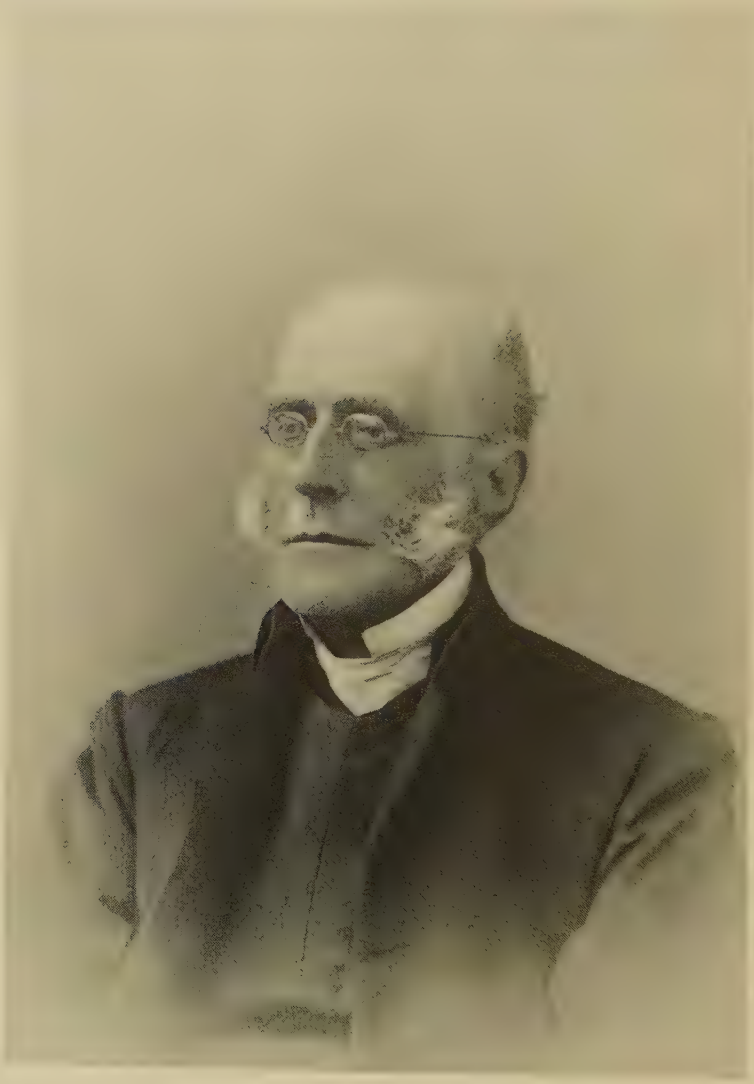
Before eight o'clock, the hour appointed for the closing service of the Centenary, the church was filled and many were unable to find even standing room. The processional hymn was, "Ten thousand times ten thousand." After the vested Choir came the Curates of the parish; the Rev. Joseph Hooper; the Rev. Samuel Fermor Jarvis; the Rev. Edwin Stevens Lines, D.D.; the Rector of the parish; the Bishops of Pennsylvania, Massachusetts, Nebraska and Western New York. The Bishop of New York entered the Chancel during the service, an important engagement keeping him to the very latest moment in New York.*

The Lord's Prayer, opening collects and versicles were said by the Rev. Edwin Stevens Lines, D.D. After the singing of the hymn, "Rise, crowned with light, imperial Salem, rise," the Rt. Rev. Dr. Whitaker, Bishop of Pennsylvania, delivered his address: "Bishop White and Connecticut." The hymn, "Jesus, gentlest Saviour," was then sung, and the Rt. Rev. Dr. Potter, Bishop of New York, delivered his address: "Bishop Provoost and Connecticut." The hymn, "Glorious things of Thee are spoken," was sung by the Choir and congregation; after which the Rt. Rev. Dr. Lawrence, Bishop of Massachusetts, delivered the final address of the Centenary: "Bishop Bass and Connecticut." Sullivan's "Festival Te Deum," which had been written for the thanksgiving service for the recovery of the Prince of Wales from serious illness, was then beautifully rendered by the Choir. The concluding prayers were said and the Benediction pronounced by the Bishop of Pennsylvania. The recessional hymn was, "O mother dear, Jerusalem."

*The Bishops of Albany, Maryland and California were in the congregation.

LETTER OF THE BISHOP OF THE DIOCESE

The Rt. Rev. JOHN WILLIAMS, D.D., LL.D.



J. Williams.

LETTER

To the Committee appointed at the Diocesan Convention on the Centenary of the Second Bishop of Connecticut :

My Dear Brethren :—

It is a great disappointment to me that I shall be unable to be present at, and to participate in, the services connected with the celebration of the Centenary of the Consecration of our second Bishop, and still more that I shall be unable to take any part in the Consecration of our Coadjutor-elect. But my physical condition forbids me to hope for any such privilege.

I do not wish to occupy any part of the field of our Diocesan history, which is entrusted to others. I will only briefly call attention to the fact that Bishop Jarvis's Episcopate synchronizes with the period of the deepest depression of our Church in the United States. When the War of the Revolution ended, there were still living many persons who had conformed to the Church of England in the Colonies. As these passed away few were found to take their places. The Church was regarded on all sides as an English monarchial institution, and this disheartening state of things continued till the Consecration of Bishops Hobart and Griswold, in the year 1811.

Indeed, it was feared at that time that we should be obliged to send candidates for the Episcopate to England for Consecration. So near to failing was the succession in this country.

It was during this period of discouragement and decline that Bishop Jarvis held the office and discharged the duties of a Bishop in the Church of God for this Diocese. There was small chance for increase, and there were even some fears as to the possibility of keeping alive "the things which remain."

It required strong faith and unfailing patience to believe that God had set before this Church an open door, although it might be said of it, "thou hast a little strength, and hast kept My Word, and hast not denied My Name."

Such faith and such patience our second Bishop had. And although to the discouragement just mentioned there were added physical infirmities of a painful and wearing nature, and diocesan difficulties fomented by an unscrupulous and unworthy man, he held on his way in all patience and submission to the Divine Will, until he saw the dawning of a brighter day for his Diocese and the Church at large.

Then God gave him rest, as He giveth His beloved sleep.

Your affectionate Bishop and brother,

(Signed) J. WILLIAMS.

A Century of Church Life in Connecticut

I. 1797-1851

BY

The Rev. STORRS OZIAS SEYMOUR, D.D.

Rector of St. Michael's Church, Litchfield, and President of the Standing Committee

ADDRESS

The "century of Church life in Connecticut" which passes under review this morning begins with the Consecration of Dr. Jarvis to the Episcopal office. The eleven years of Bishop Seabury's faithful Episcopate, having accomplished a great deal for the Church, had come to an end in February, 1796. On the fifth day of the following May, the Rev. Mr. Jarvis, Rector of Christ Church, Middletown, was elected to the office of Bishop. There was, however, a great lack of harmony among Clergy and Laity, and no provision was made for the Bishop's support. In view of these facts, Mr. Jarvis declined the election. An adjourned meeting of the Convention was held the next October, at which the Rev. John Bowden, Principal of the Episcopal Academy, was elected. He asked that he might have till the next regular Convention to consider the question. When the Convention assembled at Derby, he declined to accept the office, and Mr. Jarvis receiving the unanimous vote of the Clergy and Laity, signified that he would not again refuse. On the morning of October 18th, St. Luke's day, sixteen Clergymen and twenty-five Laymen assembled at Trinity Church, New Haven,

of which the Rev. Dr. Bela Hubbard was then Rector, and Dr. Jarvis (for at the Commencement of the preceding summer, Yale College had conferred upon Mr. Jarvis the Degree of Doctor in Divinity) was solemnly set apart for the office and the work of a Bishop.

After the Consecration, as the first official act of that century of Church life which we commemorate to-day, Bishop Jarvis delivered a charge to the Clergy and Laity. The Convention voted that "The Standing Committee be requested to prepare an address of thanks, in writing, which being done the address was read to the Convention and approved." Thus the Diocese had again an Episcopal Head. But apparently it was thought that his salary as Rector of Christ Church, Middletown, and his own private income would prove sufficient to meet his needs, for not one word was said to him about a salary. The next year, however, with a degree of confidence in the effect of resolutions passed by the Convention, which the experience of one hundred years has done much to lessen, it was voted to recommend to the several congregations in the Diocese to collect annually for the use of the Bishop one-half penny on the pound on the grand levy of each parish.

Steps had been taken in Bishop Seabury's time for creating a Board of Trustees for an Episcopal Fund. No charter could be obtained from the Legislature until 1799, and after that very little was accomplished, though many resolutions were passed by successive conventions and a few parishes made contributions to the Fund. And thus it continued until the Convention of 1812, when Bishop Jarvis made this matter

very largely the subject of his address. His words would indicate that he thought that the Episcopate was not very highly esteemed by the Churchmen of the Diocese, for he expresses himself as having "a devout hope that the continuance of the Episcopal office is, and will be, invariably considered by you as highly important to the Church in this Diocese." After stating some of the grounds why it should be so considered, he says, "But however expedient the office may appear, and however desired by those who are well grounded in the Doctrine, the continuation of it amongst us cannot be reasonably expected unless some provision is made to support it." He says that the members of the Convention by inspecting its journals "will see with what languor the support of the Bishop has hitherto been regarded," and "with how much reason they who feel an unfeigned interest in the welfare of the Church are concerned for the unpleasant prospect, that the Episcopate in this Diocese must fail unless some more energetic measures are pursued to prevent it." Notwithstanding these pathetic words of Bishop Jarvis's last address to the Convention, for such it proved to be, nothing of any moment was accomplished, and it was not until 1817 that the Trustees of the Bishop's Fund had anything worth reporting to the Convention. From the report made at this time, it is seen that about $6,000 had been collected for this fund from the several parishes, and from an unexpected quarter they had received in that year $7,142.85. This amount came from the State.

During the War of 1812, the State had incurred

expenses in behalf of the General Government to the amount of $61,500. When this sum was paid to the State the Legislature determined to divide it among the several religious bodies of the State. The Trustees of the Bishop's Fund secured one-seventh part of the whole amount, so that in their report to the Convention of 1817 they state that this Fund amounted to $13,382. They had hoped, however, to add a considerable sum from another source.

In the year 1814, a petition was presented by certain parties to the General Assembly of the State asking for the privilege of establishing another bank in Hartford to be called the Phoenix Bank. In their petition they say "they (the petitioners) offer moreover, in conformity to the precedents in other States, to pay for the privileges of the incorporation herein prayed for, the sum of sixty thousand dollars—to be appropriated, if in the opinion of your Honors it shall be deemed expedient—to the use of the corporation of Yale College, of the Medical Institution established in the City of New Haven, and to the Corporation of the Trustees of the Fund of the Bishop of the Episcopal Church in this State." After considering this matter, the Council, or as we now call it, the Senate, passed a bill granting the charter, and appropriating the sum of ten thousand dollars of the bonus to the Bishop's Fund. The Lower House, however, refused to concur in this appropriation to the Bishop's Fund, although it voted in favor of granting the charter. At the next session the Senate adhered to its vote, but it was again rejected by the House, though at the same time they concurred with the Senate in appropriating twenty

thousand dollars to the Medical School of Yale College. This action of the Legislature aroused a strong sentiment in the minds of Church people of our State against this unfair treatment, as they considered it. A controversy was carried on in one of the newspapers of the day, the *Connecticut Herald*, which lasted for nearly two months, and which was afterwards published in pamphlet form. In the first letter the Legislature was denounced as favoring the Congregationalists, and seeking to hinder the growth of the Episcopal Church. The character of Yale College, as imposing upon its officers and students the Saybrook Platform, was attacked. This lack of liberality, as it was called, was illustrated by quoting the declaration made by those chosen as Fellows of the College, that they "believed that the Assembly's Catechism and the Confession of Faith received and established in the churches of this Colony, contained a true and just summary of the most important doctrines of the Christian Religion, and that he would take all reasonable measures to propagate their doctrines and to prevent the contrary doctrines from prevailing." These assaults aroused opposition, which was not slow to reply to the attack by denials and counter charges. The prevailing spirit of these replies was quite as bitter as the attacks. The spirit of the age was not kindly nor tolerant, and the writers on both sides seemed to have dipped their pens in the bitterest gall that could be found. That the Church people had some good ground for complaint is seen from the fact that "eleven years afterwards (1825) the State granted to the Trustees of the Bishop's

Fund $7,064.88 in commutation of their claim on the Phoenix Bank bonus."*

These events had a very close and interesting relation to the political history of the State. It certainly was not unnatural that the Congregationalists, who were so largely in the majority, should exert a strong influence upon the politics of the time.

In 1708 the General Assembly passed an act whereby all churches approving the doctrine and discipline agreed to by the Synod at Saybrook should be "owned and acknowledged as established by law." This act, because it relaxed somewhat the rigorous measures by which uniformity had been sought, is known as the "Act of Toleration." But in 1784 a general revision of the laws was made, and a general act passed, which expressed the purpose of "securing equal rights and privileges to Christians of every denomination in this State."

Under this act any one might lodge with the clerk of any ecclesiastical society, a certificate that he separated from the established denomination and joined himself to any other. In the archives of some of our parishes may still be found bundles of such certificates, and, as no legal form was provided, the wording of them was sufficiently varied to show that they were inspired by the individual character of the writer. Tradition tells us of one who wrote, "I hereby certify that I renounce the Christian religion and join the Episcopalians." In 1791, another act was passed, which made the members of all denominations equal in law.

*Notes on the Constitution of Connecticut, by J. Hammond Trumbull, page 33.

Of this act Judge Swift said:* "This is levelling all distinction, and placing every denomination of Christians equally under the protection of the law. Indeed, the people are left to their own freedom, in the choice of their creed and mode of worship." Judge Swift, however, adds to this remark, this note: "I have ventured to say that all denominations of Christians are placed upon a footing by law, because I consider they are so in effect, tho' a little distinction is kept up between the located and the dissenting Societies." In fact, in the administration of the law, a good many "little distinctions" were made, and in practice it was found that the passage of the law had not made much difference in the feelings and sentiment of the dominant party.

In the next twenty years there were found a good many opportunities for exciting and increasing the spirit of intolerance on the part of the standing order, and a spirit of rebellious opposition on the part of "minor sects," as they were called. Accordingly, when the Legislature refused to give the bonus of ten thousand dollars from the Phoenix Bank to the Bishop's Fund, and when it refused to give to the Episcopal Academy at Cheshire the power and privileges of a college, and refused to charter a new Episcopal College, the result was that certain Clergymen in the State thought that the time had arrived when they might make use of politics as a means of securing their objects. As the Republican party gave to them some assurances of support, we are not surprised that when in 1816 this party sought to

* "Swift's System," Vol. I, page 144.

bring about an alliance between itself and such of the Federalists as were opposed to the "Standing Order," and gave itself out as the champion of "Toleration," the Church people should largely join it. Of the platform of this party, the *Hartford Times* * said it was "one agreed upon with reference to the conciliation of political parties, the harmonizing of the different religious denominations, and subsidence of the spirit of intolerance." Doubtless one thing which contributed to further this result was the nomination of Jonathan Ingersoll as Lieutenant Governor. Mr. Ingersoll was a Warden of Trinity Church, New Haven, and was the first Episcopalian elected to fill this or any important position in the State.

The extent of the revolution in public sentiment is evident from the fact that the Rev. Dr. Croswell, the Rector of Trinity Church, was asked by Governor Wolcott to preach the Election Sermon in the spring of 1818. This Election Sermon was almost as much of an event in the Congregational Ecclesiastical Year as the Commencement of Yale College. The most distinguished divines in the State held it an honor to be asked to preach on this occasion. It was, therefore, a matter of great importance when a break in the line was made by asking Dr. Croswell to fulfil this duty. Dr. Beardsley quotes a letter written to Dr. Croswell by Bishop Hobart, in which he says, "The preaching of an Episcopalian Clergyman before the Legislature of Connecticut will certainly be a new and interesting event. It is of considerable importance that, as a precedent is now to be established, we

* Feb. 27th, 1816.

should exhibit fully the services of our Church. I have no doubt that you agree with me in this, and intend performing the morning service as if it were in church. It will certainly be proper that you should introduce appropriate prayers, and doubtless none can be more suitable than those drawn up by Bishop Seabury."*

The Legislature met in Hartford that Spring, and the service was held in the Center Church. Morning prayer was said in a shortened form, and only one lesson read. It is supposed that the responsive parts of the service were provided for by a special arrangement among the Church people.

In thus tracing the connection between the refusal of the Legislature to grant to the Trustees of the Bishop's Fund the "Phoenix Bank bonus," and the overthrow of the Federal party and the relaxation of the denominational rule, we have gone ahead of the chronological order of events. It is necessary to take note of events of importance occurring before the time to which this matter has been traced.

To the early Fathers of our Church, the subject of education was one of prime importance. At the Convention held in New Haven in June, 1794, a Committee was appointed to prepare an address to the Church in this State "pointing out the importance of establishing an Episcopal Academy and to provide subscription papers for the purpose of obtaining monies to effect such an establishment." This Committee reported that a Standing Committee should be appointed to carry out the plan proposed. At the next Convention, June,

* Church in Connecticut, II, page 165.

1795, the matter was taken up with much vigor. Subscription papers were issued, proposals from various towns were invited, and a committee was appointed to receive them, with power to establish an Academy in "that town which by them shall be considered the most eligible." Another Committee was appointed to "form a Constitution for the Academy upon most liberal and beneficial plan; together with a code of laws for the future government of the Academy."

In 1796 the Constitution presented by the Committee was discussed and adopted. A Board of Twenty-one Trustees was elected, and the Rev. John Bowden was unanimously chosen as Principal of the Academy, which was located in Cheshire. This office he accepted and filled for many years with very great ability, declining the election to the Episcopate which was made when Mr. Jarvis declined, after his first election.

The General Assembly in October, 1802, granted to certain parties a license to raise for the Academy by a lottery the sum of $15,000. In 1804, the Diocesan Convention passed a vote instructing "The Trustees of the Academy to call upon the managers of this lottery * * * to exhibit without delay an account of the avails of said lottery, and to pay over to the Treasurer of said Academy the several sums of money arising from the same. Dr. Beardsley, in his address at the 50th anniversary of the Academy says: "After considerable delay and perplexity and no little loss in the sale of tickets, the managers closed their drawings and the net proceeds amounted

to $12,000."* At the Convention of 1805, a Committee appointed to make enquiry of the Trustees respecting the state of the Academy reported that the condition of the Academy "is not flourishing, the number of students gradually diminishing, the building going to decay, and the institution itself sinking in reputation." This Committee suggested that these results had come in some measure from the location of the Academy in the vicinity of a flourishing University, and in a town where it receives little patronage or encouragement. It would, however, seem that in part at least this condition was owing to the fact that the Rev. Dr. Wm. Smith, who had succeeded Dr. Bowden as Principal, was lacking in certain qualities required for the successful management of a school. This Dr. Smith is the person to whom our Prayer Book owes the "Office of Institution of Ministers." It was prepared in response to a request from the Convention of 1799 that he "prepare an office for inducting and recognizing Clergymen into vacant Parishes." It was adopted by Convocation and a copy sent to all the Bishops. Afterwards the General Convention of 1804, with a slight change of name, adopted it for general use.

Dr. Beardsley describes Dr. Smith as "a man who possessed singular versatility of talents, and who was both a theologian and a scholar, a composer of Church music and a constructor of Church organs." But apparently he could not keep a school, and the decline of the Academy may have been owing to his unfitness for the place.

* Beardsley's *Addresses and Discourses*, page 18.

The period of Bishop Jarvis's Episcopate was full of stirring events; some of these, having reference to the growth and prosperity of the Church, were encouraging even though they involved anxiety and much hard work. There was one event which, however exciting it may have been, sorely vexed Bishop Jarvis's soul, and certainly was the cause of much trouble and anxiety to the Clergy of that day. I refer to the course of the Rev. Ammi Rogers. Mr. Rogers claimed to be descended in direct line from John Rogers, who was burned at the stake at Smithfield in the year 1554. The picture of the martyrdom of this ancestor of his is familiar to all whose early education began with the New England Primer. And although Ammi Rogers was not burned at the stake, there can be little doubt that he looked upon the persecutions to which he was subjected as sufficiently bitter to entitle him to quite as bright a crown as that which, according to New England Saint lore, adorns the brow of his remote ancestor. In his later years he published an autobiographical sketch of his life and ministry. In his address to the Reader, he ascribes the persecutions which befell him to his active efforts to break up the union between Church and State, which existed in Connecticut. "But," he says, "I still survive, and amidst the heavy artillery of a departed Bishop and the artful machinations and cruel batteries of a Connecticut State's Attorney, I have been sustained by a consciousness of my innocence, and by the blessing of that merciful Being who 'tempers the wind to the shorn lamb.'" Mr. Rogers was born in Branford in the year 1770. After leaving

Yale College in 1790, he went to Middletown to study for the ministry under the instruction of Mr. Jarvis, the then Rector of the parish. He thought that Dr. Jarvis neglected him and very soon he left. In 1792, he was examined for Orders by Bishop Provoost of New York, and the Standing Committee of that State recommended him for ordination. One of the Committee, however, withdrew his recommendation because he had heard that Mr. Rogers had been refused ordination in Connecticut. Whereupon Mr. Rogers went to Newtown, where the Secretary of the Convention then lived. Not finding the Rev. Mr. Perry at home, a Mr. Davis was persuaded to give to Mr. Rogers a certificate signed with Mr. Perry's name that the Convention Records did not show any such refusal. Carrying this to New York, he was made a Deacon in Trinity Church in 1792 and ordained Priest in 1794. In 1801, he lost his wife, and having received a call to the parishes of Branford, East Haven and Northford, he returned to Connecticut. There were no Canons then in regard to the dismissal of clergymen from one Diocese to another, such as we now have. But the records of Convocation, held in November, 1801, show that the following vote was passed: "Resolved, that the Rev. Ammi Rogers produce testimonials from the Brethren in the State of New York, previous to his taking a seat in the Convention." The testimonials presented by Mr. Rogers were not satisfactory and after various attempts on Mr. Rogers's part to secure a recognition, which attempts were not conducted at all in a conciliatory spirit, the Convocation thought that the time had come

to make an end of the matter. At a meeting held in Litchfield in June, 1804, it was "on motion unanimously resolved that the Bishop be requested to suspend the Rev. Ammi Rogers from the use of the churches of this Diocese." This was done by letter, dated June 11, 1804, addressed to the Clergy of the Diocese, directing them to forbid Mr. Rogers to officiate in their churches," on the ground that Mr. Rogers had "conducted himself in such a way as is contrary to the rules of the Church and disgraceful to his office." But Mr. Rogers's resources were not exhausted, and he appealed to the General Convention assembled in the City of New York. The journal of the General Convention of 1804 shows that Mr. Rogers had full opportunity to present his case in person and by written statements. The Connecticut delegates were also heard in the matter. The Bishops, in a meeting at which Bishop Jarvis was not present, came to the following determination: "After full enquiries and full examination of all the evidence that could be procured, it appears to this House that the said Ammi Rogers had produced to the Standing Committee of New York (upon the strength of which he obtained Holy Orders) a certificate signed with the name of the Rev. Philo Perry, which certificate was not written nor signed by him. That the conduct of the said Ammi Rogers in the State of Connecticut during his residence in that State, since he left New York, has been insulting, refractory and schismatical in the highest degree, and were it tolerated would prove subversive of all order and discipline in the Church. And that the statement which he made in

justification of his conduct was a mere tissue of equivocation and evasion, and of course served rather to defeat than to establish his purpose. Therefore, this House do approve of the proceedings of the Church in Connecticut in reproving the said Ammi Rogers and prohibiting him from the performance of any ministerial duties within that Diocese, and moreover are of the opinion that he deserves a severe ecclesiastical censure, that of degradation from the ministry." The Convocation of Clergy next met at Cheshire, October 3d, 1804. The subject of Mr. Rogers's return to the Diocese was considered again. On its minutes appears this record, "Bishop Jarvis presented a sentence of degradation against the Rev. Ammi Rogers which was unanimously approved, and ordered the same to be published in due form." Nevertheless, the parish of St. John's Church, Stamford, where he had been officiating for some months, voted to make him Rector, "any order, determination or decree of the Bishop and Clergy of this or any other State, to the contrary, notwithstanding." In the following October, that is in 1805, the Convocation met in Stamford, and an effort was made to convince Mr. Rogers's supporters that their course was unreasonable. An invitation was extended to them to enter into conference with the Convocation, but they refused it. They also refused to deliver up the keys of the church, so that the meeting of the Convocation might be held there. They said that the keys were in control of the Rector. Upon hearing this, Bishop Jarvis addressed a letter to Mr. Rogers, in which he says, "As Bishop of the Diocese of Connecticut,

I now direct you to deliver me the keys of said church." The Convocation Records do not contain Mr. Rogers's reply, but he himself says, "I returned an answer that I knew no such man in Stamford as *Mr.* Ammi Rogers; that if he wanted the keys he must apply to the proper officer, with the title of his office." A further communication was addressed to the Convocation, accompanied by a vote passed by the parish, in which was a declaration that the parish "was not under the direction nor amenable to the authority of any Bishop." After such a declaration and in view of the trouble and anxiety which this action caused, we are not surprised that at the Annual Convention of 1809, it was "Resolved that in future no Church in this Diocese shall be permitted to have a lay representative in any Convention of this Church who (sic) shall employ any person (to officiate among them) who has been suspended or degraded from his clerical office." And we note with interest that no delegates from St. John's Church, Stamford, are reported at any Convention until 1813.

Bishop Jarvis died in New Haven on the 3d of May, 1813. The Diocesan Convention, which met in the following June, took no steps in the matter of electing his successor. Several Conventions were held, and an effort made to increase the fund for the Bishops' support, but no election was made until 1815. At the Convention of that year, the Rev. Dr. Croes, of New Jersey was elected. He, however, declined to accept, and soon after was elected Bishop of New Jersey. The next year, 1816, it was determined to ask Dr. Hobart, the Bishop of New York,

to take the Diocese under his episcopal supervision. This request he acceded to, and soon after came into the Diocese and made an extended visitation, in which, in three weeks, he confirmed eleven hundred and fifty-eight persons. Dr. Beardsley says, "The interest attending the progress of the Bishop was surprising. He won the admiration of all by the charms of his eloquence, and Churchmen, not content with a single service, followed him to the adjacent towns and seemed never satisfied with listening to the tones of his voice."

But Bishop Hobart, too, had his trials. Ammi Rogers, after leaving Stamford, resided in the eastern part of the State, and in spite of the sentence of degradation continued to exercise his office in a number of parishes which put themselves under his care. He was anxious that Bishop Hobart should visit these parishes. In his behalf, the Rectors of the parishes of Norwich and New London, one of whom had always stood by Mr. Rogers, wrote to Bishop Hobart, asking that such a visitation be made. The Bishop requested the Rev. Mr. Blakeslee, of New London to visit these parishes and prepare them for a visitation. When the Bishop reached this part of the State, on the day before he was to visit Hebron, he was met by the Wardens of the parish at Hebron and Mr. Rogers. With Mr. Rogers the Bishop would hold no conference, but the Wardens signed a certificate to the effect that the Bishop's visit would not be considered as a recognition of Mr. Rogers. This, Bishop Hobart evidently supposed, would include the understanding that he would not be called upon to meet

Mr. Rogers so as to have any official or social intercourse with him. But when he came to the church the next day, says Mr. Rogers in his pamphlet, "while he was fastening his horse and carriage, I went out and welcomed him to the church in Hebron. He made no reply, but said to one of the Wardens who was present, 'Mr. Rogers must withdraw.' He replied, 'And not attend the church?' The Bishop said 'Yes,' and instantly mounted his carriage, apparently in anger, and rode off without consulting the other Warden or the Vestry, without any apology, without going to the church, without even speaking to the people."

During Bishop Hobart's provisional charge of the Diocese, which extended over three years, the confirmations as reported by him were 3057. Bishop Jarvis's reports show that in the fifteen years of his Episcopate there were 3,068 confirmed, only eleven more than the number confirmed by Bishop Hobart.

There was much discussion on the subject of Bishop Jarvis's successor. There were strong men in the Diocese, who would have filled the office with marked ability, but, as Dr. Beardsley says, "The old were too old for the cares and trials of the office, and the young were too young and lacked the needed experience."* Doubtless there were local jealousies too, which exerted an influence. The Rev. Bethel Judd, Rector of St. James's Church, New London, was the favorite candidate in New Haven County, and influential Laymen openly declared their purpose to urge his election if the Convention was determined to have

* Beardsley's Church in Connecticut, II, page 182.

a Connecticut man. As the result of all the discussion and feeling, it was thought that a candidate from outside would be more likely to unite all interests.

At the Convention held in New Haven, June 2, 1819, an election was held. The record reads, "The votes being taken and counted, it appeared that the Rev. Thomas C. Brownell, Assistant Minister of Trinity Church, New York, was duly and unanimously elected Bishop of this Diocese." The House of Lay Deputies unanimously approved the choice made by the Clergy. The Committee which was appointed to confer with the Bishop-elect and arrange as to his salary, agreed to make this $1,500 per annum. He accepted the election, and just seventy-eight years ago to-day, October 27th, 1819, was consecrated in this church to the office, which he was to administer for so many years. He was forty years old at the time, but he had been in Holy Orders only three years, for it was in 1816 that he was made Deacon by Bishop Hobart. He had been educated at Brown University, where he spent two years, and at Union College, where he was graduated in 1804. The next year he was appointed by his Alma Mater tutor in the Latin and Greek languages. Two years after he was elected Professor of Moral Philosophy, and then, two years after this, he was asked to take the position of Professor of Chemistry and Mineralogy, and leave was given to him to spend a year in Europe. With such a training, it was natural that Bishop Brownell should be interested in securing opportunities for candidates for Orders, to receive a thorough preparation for their work, and when the General Seminary

which, in 1820 was located by the General Convention in New Haven, was removed to New York in February, 1822, he turned his attention to a subject which at various times in past years had been agitated, viz: the establishment of a college in Connecticut under the management of the Church. Various unsuccessful attempts had been made to obtain a college charter for the Episcopal Academy. In 1823 an appeal was made to the Legislature to grant a charter for a college. This appeal was so strenuously urged and supported by men of such influence, headed by Bishop Brownell, that it could not be resisted, and on the 11th of May, 1823, a charter was granted. Bishop Brownell in his annual address, referring to this event, speaks of the great value which will be found in educating the young men in a Church college. He said, "Without setting up, therefore, for exclusive orthodoxy, we may surely be allowed to take all those measures for the education of our children in our own faith, which are adopted by other religious denominations, and in relation to which they can have no cause of complaint." The charter under which the college was organized by the name of "Washington College" was a very liberal one. Nevertheless the granting of the charter and the establishment of the college made a great excitement. An anonymous pamphlet entitled, "Considerations suggested by the Establishment of a second College in Connecticut," was printed and circulated throughout the State. This pamphlet was a bitter attack upon the proposal. It argued that while the alleged reason for the establishment of

a new college was that the interests of literature would be advanced, the real reason was "to give influence and patronage to a particular sect of Christians." The writer declared that he had "no hostility to that respectable denomination who control Washington College," but he held it "to be a dangerous, a most dangerous principle to create a literary institution for the convenience or aggrandizement of any religious sect." He argued against the need of a denominational college to protect the youth of that denomination, and speaking of the conversion of Church youths, through the influence of college surroundings, says, "We do not believe that such an event has occurred during the residence of a young man at Yale for the last twenty years. Directly the reverse is the fact. Several young men of other denominations had become Episcopalians at or very near the time of their connection with that college" (meaning Yale College). This pamphlet was met with a reply, supposed to have been written by the Rev. Dr. N. S. Wheaton, afterwards President of the college. It was rather sarcastic in its style, and though a complete answer to the first essay, was not perhaps calculated to allay excitement. It was called "Remarks on Washington College, and on the Considerations suggested by its Establishment." The writer of the first pamphlet, of course, replied to this, accusing its author of dodging the main questions and appealing to prejudices. However, the storm blew over, and the college was a success. In 1845, the General Assembly, on a memorial from the Trustees alleging that there were other colleges

named after General Washington, changed its name to Trinity College. All honor to the men who, forseeing the advantages to be derived from such an institution, faced the difficulties and trials of its establishment, and gave to the Church an institution from which so many good influences have flowed, which has done so much in molding and training the minds of the Clergy and the Laity, and fitted them so well for the work which they have done for the Church, an institution fitly presided over so long and so faithfully by Bishop Brownell and his successor, Bishop Williams.

There is one more subject which demands our attention. I mean the Missionary work done by the Diocese in this century under consideration. The extension of the Church was a matter in which our Fathers were deeply interested, and for which they labored earnestly, at first by individual effort, and afterwards by diocesan organization.

After Bishop Jarvis's death, but before the election of his successor, an effort was made to organize a Diocesan Missionary Society. The Convention of 1813 appointed a committee to report the next year a plan for such a Society. The next Convention discharged this committee and appointed still another committee, and at the Convention of 1817, a Society was formed, called "The Protestant Episcopal Society for the Promotion of Christian Knowledge." Its object was the employment of missionaries and "the gratuitous distribution of the Bible, the Book of Common Prayer and religious tracts." When the Society made its report the next year, it was found that nearly

a thousand dollars had been raised, that the Rev. Bethel Judd had been employed for two months, and the Rev. Dr. O. P. Holcomb for over three in distinctively missionary work, visiting unoccupied fields and feeble parishes. From this time forward the reports of the Society form a prominent part of the doings of the Convention.

But at this time Connecticut was working for the enlargement of the Church, not alone in her own borders, but elsewhere. There has lately come to light in Ohio an account of the work which the Rev. Roger Searle, for ten years Rector of St. Peter's Church, Plymouth, did in the early history of that Diocese. A large proportion of the early settlers of Ohio were from Connecticut; especially is this true of that part known as the "Western Reserve." Early in the year 1817, Mr. Searle, in consideration of his extensive acquaintance with the New England emigrants to Ohio, and of his well-known qualifications for such an enterprise, was selected and solicited by his clerical brethren to go as a Missionary and gather and organize into parishes the dispersed members of the Church. The narrative states that, "Mr. Searle left his family and parish in Connecticut, and proceeded on his way to Ohio with letters of credence and recommendations from the aforementioned Bishops and from many other respectable members of the Church, both Clergy and Laity. After a cold and tedious journey in which he suffered much, he reached the borders of Ohio on the morning of February 17th, 1817. As he approached the dividing line between Pennsylvania and Ohio, he desired Mr. Talbot,

who was his companion from Springfield, Pennsylvania, to Ashtabula, Ohio, to stop his sleigh on the line. The request being complied with, Mr. Searle kneeled down in the snow, and in the hearing of Talbot only, put up a fervent prayer to Almighty God for the blessing of His aid upon the contemplated researches and labors in the wide field which he was now entering, the greater part of which had been untrodden by the feet of any Clergyman of the Church. The prayer ended, Mr. Searle resumed his seat by the side of Talbot and drove on to Ashtabula, where they arrived at one o'clock on the afternoon of Quinquagesima Sunday, February 19th, 1817. Here with great joy he was welcomed by several families who had been his parishioners in Connecticut, and who had been since 1813 in the practice of assembling on Sundays for public worship conducted by a lay reader, according to the liturgy of the Church, accompanied by the reading of approved sermons." Afterwards Mr. Searle gathered the scattered Church people in several places in the Western Reserve, and the next year, together with the Rev. Philander Chase, who at one time had been Rector of Christ Church, Hartford, organized the preliminary Convention of the Diocese, of which subsequently Mr. Chase became the first Bishop.

The Convention addresses of Bishop Brownell show that he had a watchful eye for the interests of all parts of the Diocese, and that he was hopeful for its future. At the Convention of 1821, he said, "It is my full conviction that if there exists in any part of our country a body of Clergy who by

their labors and privations, their industry and fidelity, approach to the model of the primitive ages of the Church, such men are to be found among the Episcopal Clergy of Connecticut. To ensure the continued prosperity and advancement of the Church, nothing is wanting, with the blessing of Heaven, but the continued zeal and perseverance of her friends." To this prosperity he, by his enthusiastic labor and watchful oversight, greatly added. There is no cause for wonder that when the Domestic and Foreign Missionary Society wanted a Bishop to make a missionary tour through our Southwestern States, Connecticut should have been called upon to relinquish for a time the services and guidance of its Diocesan head. In the report which the Missionary Society made to the General Convention of 1829, it was suggested that such a tour be made, and the Standing Committee of the Convention, in the course of its report upon the Missionary Society, says: "It is with the most lively satisfaction that your Committee have heard that a proposition is now before the Board of Directors to invite one of our Prelates to visit the valley of the Mississippi."

Bishop Brownell started on this missionary journey on the fifth of November, 1829, a journey, which if it involved fewer perils and difficulties than did St. Paul's missionary journey, was certainly one in which a greater distance was travelled, and if it was a shorter one than some of our modern missionary Bishops make, it certainly consumed a longer time than is required for similar distances to-day, and certainly could not have been made with as much ease

and comfort. In the address which Bishop Brownell made to the Convention in 1830, he says, "At the request of the Domestic and Foreign Missionary Society, I have made an extensive tour through those Western and Southern States of the Union, which are not under the jurisdiction of any Bishop of our Church, for the purpose of performing such Episcopal offices as might be desired, to visit the Missionary Stations established by the Society, and to take a general survey of the country for the purpose of designating such other Missionary Stations as might be usefully established. * * * Something more than one-third of the past year has been devoted to this visitation, during which time I have travelled nearly six thousand miles."

In the winter of 1834, Bishop Brownell made another journey to New Orleans, this time partly on account of the health of his wife, but at the urgent request of the Churchmen of New Orleans. He said in his Convention address for 1835 that the greater part of his time was spent in New Orleans, where he "collected the scattered Churchmen, encouraged them in their purpose to build a new church and elect a permanent Rector." The Diocese of Alabama had been placed under his provisional charge some years before, and he says, "I availed myself of my contiguity to visit such of the parishes of that Diocese as were accessible. I attended the Annual Convention of the Diocese in the City of Tuscaloosa. In the month of February I visited the Diocese of Mississippi, and attended the Annual Convention of that Diocese at Natchez." He was also present at the

Convention of Delegates from the three Southwestern States, when the Rev. Dr. Hawkes was elected to the office of Bishop of those States. He says, "The non-acceptance of the Bishop-elect, together with some other untoward events, has indeed spread a dark cloud over the dawning prospects of the Church in this interesting portion of our country."

Two years later, Bishop Brownell made a third visit to New Orleans. He was absent from the Diocese for five months, but he gives no particular account of his doings.

About this time began what was known as the "Oxford Movement," and the rise of that party spirit which accompanied it. Before party lines had been drawn in this country, Bishop Brownell, in his address to the Convention in 1840, referred to this movement and said, "I have no belief that these writings will produce such effects either for good or for evil as are apprehended by those who are engaged in this controversy." Notwithstanding his hope that there would be no great excitement in this country, his hope, as we know, was not fulfilled. Perhaps party spirit was found less in Connecticut than almost anywhere else. Both Clergy and Laity were well informed in the matter of Church history and Church principles. They were not easily disturbed by novelties, and they were not afraid of the ancient Catholic doctrines. They held a steady, conservative course, which made "Connecticut Churchmanship" synonymous with fidelity to the Catholic Creeds as to doctrine and a ready acceptance of primitive practice. The danger which Bishop Brownell foresaw came

from another quarter. It seemed to him that a loose hold upon the truth, the result of individualism, would cause more harm than was likely to come from the "Oxford Movement." Accordingly, at the Convention of 1843, he addressed a charge to the Clergy, his fourth, and as it proved, his last charge. It was entitled, "Errors of the Times," and, as this title suggests, was largely occupied in considering some of the errors which, as he thought, threatened the community in which he lived. The latter part of the charge was taken up with the controversies which had just then begun to rage, and which lasted so many years, about "Baptismal Regeneration." This controversy was, in his opinion, for the most part a dispute about words, which would have been avoided had the parties agreed to define the terms used. He objected to the meaning which modern theology had put upon the word "Regeneration," and its utter unbelief in the sacramental efficacy of Baptism. He spoke strongly against the idea, less prevalent now than then, that "the pious nurture of children, whether baptized or not (so far at least as their religious state is concerned) is considered of no avail, until sometime during life they shall become subjects of the "New birth," converted by a sudden "change of heart," of which they have a distinct consciousness, and in which they are entirely passive."

Naturally this charge provoked much discussion, and it furnished the theme for many an article in the religious press, and for many a sermon from the pul-

pit. Probably he expected this, for in his charge he was careful to say that his plainness of speech was not the result of uncharitableness, and that it had been his desire to express himself with proper Christian courtesy.

About this time Bishop Brownell suffered with a trouble from his eyes, which threatened to end in blindness. This led him to agitate the subject of an Assistant. In his address to the Convention of 1845, he spoke of this matter, but referred the consideration of it to the Convention. This part of his address was referred to a Committee. The members of the Committee conferred with the Bishop, and they reported that "in consideration of his present improved health and of the want of means for the support of an Assistant Bishop, it would not be expedient at this time to proceed to the election of such Assistant." Accordingly the matter was postponed until a time which lies beyond my province to consider. I have now reached the end of that period. Many matters of great interest have been passed by. Many noble men and their work for the Church, though deserving great praise, have been unnamed. The progress of the Church from the Convention of 1797, of sixteen Clergymen and twenty-five Laymen, at which Dr. Jarvis was consecrated, to the convention of 1847 with seventy-five Clergymen and sixty-nine Laymen, has hardly been suggested.

There is, however, time for nothing more. I trust that what has been said may impress upon you the thought that has so often been in my

mind, that since the prosperity which we enjoy has been secured for us by the earnest and faithful labors of these men, it is our duty to others, to show our appreciation of their merits by imitating their good example.

A Century of Church Life in Connecticut

II. 1851-1897

BY

The Rev. SAMUEL HART, D.D.

Registrar of the Diocese

ADDRESS

"I beg that no one will compare my annals with the writings of those who have recorded the more ancient history of our people." So wrote a great historian of old, despairing of being able to give to the events of his own day, or those which immediately preceded them, the interest which attached to the conflicts and excitements and victories of the earlier times. "*Nobis in arto et inglorius labor.*"* It was not that Tacitus failed to recognize the importance of what had passed in Rome within the last century, a time which was in fact most fruitful in its issues and in its influence upon the history of the world, though even he could not see it in its true perspective; but he felt that what he had undertaken was a task within narrow lines and one which lacked the splendor of antiquity. So I, though far enough from venturing to compare myself with the great man whose deprecating words I have quoted, may well crave your indulgence while I undertake to trace before your minds the leading events in the history of this Diocese during the past half century, or, to speak more accurately, during the past six and forty years. I

* Tacitus, *Annals*, iv. 32.

cannot tell of the heroes who recalled the days of our "origins," who had lived through the changes of the revolution and laid the foundation of our fully organized diocesan life; I can tell of no one man who made himself notorious and everybody else uncomfortable through a long period of years; I can describe no such war of pamphlets as that which treated of Bishop's bonus and the civil rights of Episcopalians and the need of a constitution for the State of Connecticut; I cannot even suggest the effects for good or for evil which came to the Church from a bloodless but hotly contested revolution in the State. It is modern history with which I have to deal; and modern history, unless it is very exciting—and this certainly is not—is very uninteresting. All know the facts; no one is quite ready to have them criticised; praise is impertinent, and censure (if possibly it seems to be needed) is ill-advised; the writer as well as the reader or listener needs to stand a long way off before he can rightly see the picture or tell what it means.

Therefore, in attempting to do something which may serve as an apology for the discharge of the duty laid upon me, I must crave your indulgence if the record has all the faults of annals and none of the virtues of history. And may I venture, by way of laying a little emphasis upon the chronology of the time, to speak for a few minutes in a way which, but for such a reason, would be too personal? When as a youth I first came to know of the work of the Church in Connecticut outside of the little parish at my home, the Bishop in active work and practically

in charge of the Diocese was the comparatively youthful Assistant. I never saw Bishop Brownell, except on the morning of three Commencement days when the procession on its way from the College to the city halted for a few moments before his door and waited, with all heads bared, for the benediction of his presence. The first Convention at which I attended to listen to any of the business transacted, was the memorable Convention of the year after that in which the venerable Bishop had died. I entered the Berkeley Divinity School twelve years after the time of its full establishment, so that for about one-fourth of its history I am entirely dependent upon the testimony of others. There is, after all, in the half century, some ancient history even for one whose place is rapidly coming to be among the elderly clergy of the Diocese.

So much may perhaps be pardoned by way, as the saying is, of orientation. If I may insert a few statistics here, you shall not be troubled with them later. In 1850 the population of the State was about 371,000, and the number of communicants of the Church in 110 parishes was about 9,500; the present population of the State, according to the latest published estimate, is about 817,000, and the number of communicants registered in 157 parishes and missions is over 30,000. That is to say, the number of communicants has increased three-fold, while the population has been multiplied by less than two and a quarter. Bishop Williams, in thirteen years as assistant and thirty-three years as sole Bishop, has admitted about 265 young men to the diaconate, and has laid hands in Confirmation upon about 48,000

persons, more than half as many again as the present number of communicants. For the last ten years our Bishop has been the Presiding Bishop of this Church, and for several years the senior Bishop by consecration in the whole Anglican communion.

"This is a glorious day in Hartford!" wrote the aged Bishop Philander Chase in Illinois, on the "Wednesday succeeding the nineteenth Sunday after Trinity, A. D. 1851"; "our Assistant Bishop is consecrated by Bishop Brownell in that blessed city. What a contrast," he adds, "between this august assembly and the few who crept along the sidewalks, unnoticed, to the humble door of Christ Church, Hartford, A. D. 1811! The one an overflowing tide covering the banks with fertility all around; the other a little spring or rivulet giving freshness to a few humble flowers. O Lord God of grace and strength! do I yet survive to see the glory of Thy primitive Zion reflected from the waters of that beautiful river, on whose banks I first drew my breath?"* The Consecration of the youthful Assistant to the already venerable Bishop of Connecticut was indeed a memorable event. Bishop Brownell himself presided, and all the other Bishops of New England Dioceses and Bishop DeLancey of Western New York united with him in the act of Consecration, while the sermon was preached by the saintly Bishop of Maine. Eighty-six Clergymen attended the services, most of them, we are told—for it was a novelty then—wearing surplices. Dr. Williams was already well known in Connecticut, a Diocese, he said in the letter in which

* *The Motto*, vol. 2, no. 5, pages 131, 143.

he accepted his election, "in which I was confirmed, and received both my Orders; in whose principles I was educated; to which I am warmly attached; and whose spotless history I reverence and love." The two Bishops immediately began a visitation, the senior Bishop administering Confirmation and the Assistant preaching the sermons and making the addresses. A new inspiration was thus given to the work of the Diocese; and when, as was soon the case, its care practically devolved upon the junior Bishop, he began that long-extended and long-continued series of visitations which were for many years so prominent and so pleasing a feature of the Church work of Connecticut. The Diocese has testified, by a unanimous vote of the last Convention, that Bishop Williams's "noble qualities of head and heart have been freely exercised for forty-six years in behalf of the Diocese. His Diocese has been his first and highest interest; and while he has been willing to contribute from his abundant ability to the general interests of the Church, he has never failed to bear in mind his duty to the humblest parish in his charge. To every Clergyman and to every Layman he has been not only the Bishop but the friend, sympathizing in their joys and sorrows, and ready to hear and to counsel when his attention and wisdom were needed." To speak in any attempt at detail of that work, to make any estimate of its results, to describe the place which our Bishop gained in the affection of the Churchmen of this Diocese and of the citizens of this commonwealth, is beyond the purpose of this paper. The second generation has half run its course since that October day in 1851; the aged

Prelate who had already sat for thirty-two years in the chair of Seabury and of Jarvis, nobly sustained by his son in the Lord now become his brother in the highest office of the Church, full of years and of honors, has fallen asleep, leaving the memory of kindly service and gentle guidance as a perpetual blessing to his people; the Clergymen who were forty-six years ago the chosen representatives of the Convention and the counsellors of the Bishops, Doctors Harry Croswell and William Cooper Mead and Robert Alexander Hallam and Jacob Lyman Clark and Thomas Winthrop Coit—typical men as leaders and legislators and pastors and missionaries and scholars, men whose influence will last though their names may not be familiar—have completed the service which they so well rendered to their generation by the will of God; and with them there rests from his labors one whose name is closely associated with theirs, and who was chosen to the Standing Committee before Bishop Brownell's death, Dr. Eben Edwards Beardsley, to be remembered not only for his extended rectorship but also for the lasting services rendered to the Diocese by his ready pen and for the honors which he gained in the councils of the whole Church in this land. A few may be thus mentioned by name, because they held office long and worthily,* but there are many more of those whose names were on our roll in 1851,† or have since been added to it,

* Dr. Croswell was a member of the Standing Committee thirty-one years; Dr. Mead, thirty-three years; Dr. Hallam, twenty-seven years; Dr. Clark, twenty-three years; Dr. Beardsley, thirty-two years.

† There are three survivors of the Clergy of 1851, besides Bishop Wil-

who have served the great Head of the Church in this portion of His great harvest-field and have left it for us to enter into their labors even as they entered into the labors of those who had preceded them. And of the faithful laity, who have come to be in these days the permanent part, and in a very true sense the responsible part, of our parishes, how many are there whose good lives and faithful services and liberal benefactions have advanced the work of the Church among us, staying up the hands and aiding the counsels of those who were set to serve them in the Lord, and whose works do now follow them even in the rest into which they have entered! I may read the names of a few who signed the testimonials of the Bishop-elect in 1851, that we may remember the kind of men that they were: Hezekiah Huntington, Samuel H. Huntington, James M. Goodwin, and William T. Lee, of Hartford; Beriah Bradley, Elihu L. Mix, John B. Robertson, and Pliny A. Jewett, of New Haven; Jonathan Starr and Francis Allyn, of New London; Jedediah Huntington, of Norwich; George R. Curtis, of Meriden; David Russell, of Portland; Samuel Church and Seth P. Beers, of Litchfield; J. M. L. Scovill and S. M. Buckingham, of Waterbury; Holbrook Curtis and John Buckingham, of Watertown; James R. Coe, of Winsted; John Ferguson, of Stamford; William Nash, of Stratford. The lives of

liams, now canonically resident, all of whom signed his testimonials: the Rev. Messrs. Collis I. Potter, now of Stratford; James L. Scott, now of Wallingford; and Benjamin M. Yarrington, now Rector Emeritus, as he had then been twelve years Rector, of Christ Church, Greenwich. There were but eight Clergymen entitled to seats who were absent from the Convention of 1851.

such men are a great part of the history of this Diocese during the past half-century; men honored in town and in state, respected for the integrity of their lives, helpers of their neighbors, examples to the rising generation, righteous men who "shall be had in everlasting remembrance." "With their seed shall continually remain a good inheritance, and their children are within the covenant. Their seed standeth fast, and their glory shall not be blotted out. Their bodies are buried in peace; but their name liveth for evermore."*

Bishop Williams was at the time of his election and Consecration to the Episcopate President of Trinity College, and then as now the most highly honored of all the sons of his *alma mater*. He retained the presidency for two years, when it became evident that the condition of Bishop Brownell's health required that he should undertake all the active duties of the episcopal office within the Diocese. But a born teacher will always be a teacher; and Bishop Williams was a born teacher. Removing to Middletown, he organized the theological classes, which had been in an informal way under his charge at the College, into the Berkeley Divinity School. With the story of its life we are all, to some extent at least, familiar. Some will remember, if not the beginnings, at least the early days, when all lived under the same roof, offered their daily worship in the little oratory, and were guided in their studies by the great master of theology, ably assisted by men who even then were extraordinary men. More there are who can look back to their

* Ecclesiasticus xliv. 11–14.

life and studies in the enlarged and more fully appointed home of sacred learning; while a very large number, both of the Clergy and of the Laity, know how important a part of the history of these years has had its inspiration within those walls. Changes there have been, indeed, adapting the work of the School to changed circumstances or to new needs, in accordance with the principles of a healthy growth; the memorial Chapel and quite recently the Library have given an added dignity and assurance of permanence, as well as supplied pressing needs; but the principles maintained have been the same, and the School has taught the lessons of Divine truth from the lips of men who believed that Divine truth must be taught and accepted, and that the Church is the authorized teacher of Divine truth.

The educational equipment of the Diocese has been completed within these years by the establishment of St. Margaret's School for girls. The venerable Episcopal Academy at Cheshire, celebrating in 1894 its centennial anniversary, has taken on new life and awakened a new interest. And I may be pardoned for adding that Trinity College, which has its local habitation within the limits of Connecticut, though it is not a diocesan institution, and which owes much to the pious labors and generous gifts of Connecticut Churchmen, has, under the guidance of wise and learned men who have succeeded our Bishop in its Presidency, done much towards fulfilling the noble hopes and purposes of its founders.

The financial and benevolent organizations of the Diocese have received much care in this half century;

their efficiency has been augmented and they have multiplied in number. One of the first matters of importance in the records of the Convention after the Consecration of Bishop Williams, is that relating to amendments of the charter of the trustees of the Bishop's Fund, providing for an annual report to the Convention and for the filling of vacancies in the board by vote of the Convention itself. These changes were really of great importance, and led to an increase of interest in a matter which concerned the whole Diocese. About ten years ago a project for a considerable increase of the Fund, and for the release of the parishes from annual assessments for it, was brought to a successful conclusion in consequence of Dr. Beardsley's untiring labors on this behalf; and a plan for a further increase of the fund is now before the Diocese. In 1855, the Aged and Infirm Clergy and Widows' Fund, which had for some years been in existence by canonical provision, received a charter; and its important and beneficent work has been carried on with great care for its safe administration and great consideration for both the needs and the feelings of those who have thus received practical sympathy and help. To this was added two years ago, in accordance with a carefully prepared plan, a Clergyman's Retiring Fund, from the working of which we may expect before long to see most satisfactory results. The corporation of the Trustees of Donations and Bequests, organized at the instance of Bishop Williams in 1863, completes the list of diocesan organizations; it has abundantly justified its existence and commended itself to both parishes and individuals.

In speaking of the history of the past half century, we may not pass by the faithful work done in Diocesan Missions by way both of Church sustentation and of Church extension. The problems of each kind which are before us to-day are in many respects widely different from those of the year 1851. The population of the State is not as nearly homogeneous now as it was then; it is not as evenly distributed; we cannot assume that in every country town there is a preponderance of people of Anglo-Saxon stock, or of people to some extent attached to the soil; we cannot look for a somewhat even grade of rural happiness and of thrifty prosperity. In some ways we have not advanced beyond the plan of 1828 for arranging the parishes of the Diocese into cures, or that of 1843 for extending parochial supervision to all parts of the Diocese; our list of towns occupied and unoccupied partly fails to show our strength, and partly (it may be) exaggerates it; the memoranda which have been collected as to extinct parishes bear witness to some lost labor and some misdirected zeal; and there is much left for us to do before we can claim, as at the very least we ought to claim, that this Church is trying to take the pastoral care of every person in Connecticut who has not chosen to give his spiritual allegiance to some other religious organization. I do not think that most of us begin to know how many there are, at present beyond the actual and even the possible reach of our services, who are unconsciously waiting for us. But, with all this, there have been many good attempts made to learn and to do the duty which lies upon this Church in

this State, and many good results have followed upon them. There are parishes and missions now doing a noble, though it may be patient and quiet, work in places where a half century ago almost no one knew or cared to know of the Church's ways, and among communities which have sprung into life as a result of modern activities; and often calling forth latent opposition and meeting with unexpected difficulties, they yet uphold the light of God's truth for some who otherwise would be utterly without its guidance. The institution of Archdeaconries, now a score of years ago, each with its responsible presiding officer (and what a list of worthy men we have had to grace the office!), has given form and strength and counsel to the whole work of our Diocesan Missions; and, for the rather meagre amount of information which our people have in regard to this work and the rather meagre amount of their offerings to it, we are reaching fairly satisfactory results. In fact, the problems before us are but shaping themselves now, the changes are but manifesting themselves, the possibility of making mistakes with the very best of intentions has not passed away; we may in a short time, if God will and if we will, perceive and know better than ever before what things in this matter we ought to do, and also may have grace and power faithfully to fulfil the same. If we could have Church maps of Connecticut for the beginning and the end of the period now under consideration, the contrast between them would be, on the whole, such as to awaken great thankfulness and great encouragement; but when we think what such a map ought to show in 1925 or

1950, we should rouse ourselves to the determination that, while we will not abate one whit from our interest in the work of the Church in other parts of God's great harvest, we will not be guilty of neglecting that which He gives us to do here. For the future of this whole State depends, in more ways almost than we dare to think, upon the way in which this Church of ours shall hold fast what it has and shall reach forth unto the things that are before it. This is no mere flight of imagination or boast of rhetoric; either would be out of place at this time; it is but the confidence that what has been done in the past can be done in the future, only more wisely and more effectually, because the future can learn from the past and profit by the knowledge of its failure and its success.

One of the most important events in our Diocesan history in these years has been the adoption by the Convention, and the ratification by the General Assembly of the State, of a plan for the churchly organization of our parishes as parishes, instead of their congregational organization as ecclesiastical societies. This had been proposed more than once; but there had not been entire agreement as to the details; some had been loath to break with forms and phrases to which they had been accustomed; some had dreaded the possible awakening of opposition; and some perhaps were unwilling to have churchly principles made a subject of statute law. At last, however, in 1876, the draft of a proposed Act was approved by the Convention; it was received by the General Assembly with that consideration which, as a rule, the Church

in Connecticut has received from the constituted authorities of the commonwealth; and in the following year the Act of the civil legislature was accepted "as the charter of the Church in this Diocese." Besides giving a better tone to the organization and the secular work of our parishes, this has educated our people in a better phraseology and better ways, has added to our rightful self-respect, and has greatly advanced the welfare of the Diocese.

It remains to speak of two matters which in the course of the last half century have awakened special interest and shown decided difference of opinion in the Diocese. The one is the question of the division of the Diocese, brought before the Convention by the Bishop in 1865; the other was a somewhat curious episode which occurred in 1871.

At the first Convention which Bishop Williams addressed as Bishop of Connecticut, the first, that is to say, after the death of Bishop Brownell, he spoke in very solemn words of the duty of "looking forward to the erection of a new See within this present Diocese." "I do not say," continued the Bishop, "that we ought to take up [the matter] to-day, it may be not even next year. But I do trust that we may keep it in our minds as a thing to be harmoniously and considerately accomplished at no very distant day. . . . . It is because of the great responsibilities which rest on all of us; it is because of the awful responsibilities of the Episcopate which rest on me; it is because I see work growing up before me which I shall be unable to do, and yet for which I fear I am accountable; it is because of souls that will be

perishing, that I ask you to think of this. . . . . *Liberavi animam meam.*" This part of the Bishop's address was referred to a committee of four Clergymen and five Laymen, the Rev. Dr. Mead and Judge Samuel H. Huntington being the first named in each order respectively, to report at some later Convention. This committee presented a partial report in 1866, declaring that they thought it "wise to present the important subject of a division of the Diocese to the consideration of Clergy and Laity, as a matter which may happen at no distant day, that each may be excited to a timely examination of such a momentous event in the history of the Church in Connecticut, so as to be amply prepared to act whenever the time for action may have fully come." Then, after suggesting that the endowment of the Berkeley Divinity School would enable the Bishop to undertake more extended labors in the Diocese, and speaking of the canonical steps necessary for a division, the report ended with these words—there must be present others besides myself who remember how they rang from Dr. Mead's lips: "Every Churchman in our land who admires whatsoever is pure or honest or lovely or of good report will cheerfully exclaim with us: 'Diocese of Connecticut, *Nomen praeclarum, esto perpetuum!*'"

At the Convention of 1867 the committee presented its final report, calling attention to the fact that "no attempt at combined effort to initiate such a measure" for division had "taken place," intimating that it seemed that most of those interested had been "led to the conclusion that our need of division does not require action now," and asking to be "discharged

from the further consideration of the resolutions submitted to them." Their request was granted; and, except in 1872 when a resolution looking to "the increase of the Episcopate in this Diocese" was promptly laid on the table, it does not appear that the matter has again excited much interest. An article in the *Church Review* about 1866, circulated in pamphlet form, and acknowledged to be from the pen of one of the keenest controversialists and most persistent advocates of diocesan division in the Church, under the title "Shall Connecticut be our First Province?" urged in the strongest possible way that this Diocese should be forthwith divided into five, and showed how the common interests could be maintained under a provincial system, the province being coterminous with the State. The article was interesting, as well in the principles which it ably advocated as in its showing of the strength of the proposed dioceses of Hartford (this was to be Metropolitical), New Haven, Bridgeport, Litchfield, and Norwich, and in particular that if St. Michael's Church could be made the cathedral of Litchfield, it would have an endowment for the Episcopate second only to that of the Diocese of New York. But all this does not seem to have been taken very seriously; and I venture to think that he would be a bold man who should renew the proposal for a division of Connecticut in the immediate future.

The other matter to which I alluded would deserve notice if it were only for the fact that it was the occasion of two votes in the Convention by Orders, the only votes by Orders which have been demanded since 1850, and besides those of 1850 the only ones in

our entire history.* The resolution proposed, after a preamble of several clauses, was this: "*Resolved*, That, in the judgment of this Convention, it is not expedient to send as Deputies to the General Convention more than two members of the Standing Committee of the Diocese." A motion to lay the whole matter on the table was defeated, on a vote by Orders, twelve Clergymen and six Laymen voting for it; and on the second day, the preamble having been first stricken out, the resolution was adopted, on a vote by Orders, by a large majority of both Clergymen and Lay delegates. The result was, that whereas three years before all of the Clerical Deputies to the General Convention had been members of the Standing Committee, Drs. Mead and Beardsley were the only ones now honored with this double election. Thus passed away one episode which at the time was somewhat irritating to some people, and the air was cleared, as the saying is, in a wholesome manner.

There are many more matters to which one would like to allude, and of which it would be necessary to speak if one were writing a history of these years. The troubles in the country called for well-considered words from the Bishop before the outbreak of the civil war; and the prayers which were for so long a time read in our churches, for the unity of the people of this land and for the divine care of our brethren who had gone forth in our defence, will ever remain in the memory of those who lived through those anxious times. The tendencies of theological thought

* Since this was written, I have learned that there has been one other vote by Orders, although, through some inadvertence, it was not entered in the Journal.

and ecclesiastical observance known by the not very accurate term "ritualism," led to other weighty words from the Bishop, which received the hearty approval of the Convention. The question of Christian unity has been more recently treated in the Bishop's address; and the matter of divorce, especially in its relation to the statute law of this State, has been in like manner brought before the Convention more than once. The observance of the Seabury centenaries, with the visit of the Bishop and others to Aberdeen, has given a new impulse to the study of the history of the Diocese.

Sed haec olim fuere. The records of the past, for good or for evil, close themselves; and while there remain the results of what has been said or done, the words and the deeds themselves are soon forgotten. The retrospect of these hundred years is of little interest, I suppose, to most of us, when we would rather be looking forward to the future. And as, at the close of a century from the Consecration of our second Bishop, the apostolic commission is to be given to one of strong hands and devoted heart, to carry on the good work of the Diocese of Connecticut, now under the counsel and guidance of our great fourth Bishop, and at last (if God shall so will it) with full responsibility, our prayer for him shall be that he may be guided and blessed even as they have been guided and blessed who have preceded him in this holy office; our prayer for ourselves shall be, that the God before whom our fathers did walk, the God who hath led us unto this day, would still be with us, our God and our Portion for ever.

Ωι ἡ δόξα· ἀμήν.

A Greeting from Rhode Island

BY

The Rev. DANIEL HENSHAW, S.T.D.

President and a Representative of the Standing Committee
of the Diocese of Rhode Island

And Rector of All Saints' Memorial Church

PROVIDENCE, RHODE ISLAND

ADDRESS

MR. CHAIRMAN—As one of the representatives sent by the Standing Committee of Rhode Island in response to your kind invitation, I have the honor to present to Connecticut Churchmen the cordial greetings of that Diocese on this most interesting occasion. Well may you and all your brethren throughout the American Church look back with joy and thankfulness over the hundred years which have elapsed since Bishop Jarvis was consecrated. How changed everything in the aspect of the Church now is from what it presented when he was admitted to the apostolic office! It appeared then as a feeble, despised sect in a community which regarded it as an intruder where it was not wanted, and from which it ought, if possible, to be banished as an enemy to true religion and vital godliness. Now it is not only respected but is honored everywhere, and is recognized as occupying a commanding position and exerting a most salutary influence among all Christian people. Before his Consecration, Bishop Jarvis had for years been rendering efficient service, not merely for the Church in Connecticut, but also in aiding those who sought and earnestly labored to have the Constitution and Prayer Book of the Protestant Episcopal Church in the United

States such as became a true branch of the Catholic Church.

Let me bear in mind that I am not here to-day to tell what Bishop Jarvis was and did. That privilege belongs of right to your own chosen representatives, who are much better qualified to speak of him and his work than I am. Undoubtedly the reason you permit the voice of Rhode Island to be heard here to-day is the fact that you and she were closely united in the time of our diocesan infancy; and have since then felt a peculiar interest in each other's welfare.

The first record of a meeting of a Rhode Island Convention is dated November 18th, 1790, and contains this minute, "Voted, That the Rt. Rev. Father in God Samuel Seabury, D.D., Bishop of the Church of Connecticut, be and is hereby declared Bishop of the Church of this State." This convention was composed of three Clergymen and five Laymen. At the Convention held last June there were seventy-seven names on the Clergy list, and one hundred and seventy-five on the list of Lay Delegates, representing fifty parishes. There were also three parishes, eleven churches and chapels, and five missionary stations not entitled to representation.

Although there were so few parishes in Rhode Island, Bishop Seabury was obliged to give much time and thought and strength to the few scattered sheep in the neighboring state. The facilities for travelling were very meagre, and there were serious dissensions in two of the four parishes which required much thought and labor. Even schism was threatened in these parishes. He was maligned by those

whom he did not gratify. His sound sense, long-suffering patience, wise consideration, and strong will overcame every obstacle and brought peace and harmony. To him Rhode Island was deeply indebted for saving her from evils which threatened to be most disastrous to her welfare.

A vote of the Convention of 1792 shows that the bond which united the two Dioceses was not regarded as simply a connexion by which Rhode Island would be benefited by the official services of the Bishop of Connecticut. It was this: "Voted, That whereas the Churches in Connecticut and those of Rhode Island are united under the same Diocesan, the Rt. Rev. Bishop Seabury, the Delegates of the Church in Connecticut be requested also to act as Delegates and representatives from the Church in this State; and be fully and amply authorized to appear in our behalf, and in all things to act and do according to their judgment and discretion, we placing in them all full and ample confidence." In transmitting this vote the President of the Convention uses this language, "Your Churches in Connecticut and ours in this State do constitute but one and the same Diocese under the Rt. Rev. Bishop Seabury." The Rev. John Bowden, of Stratford, and Samuel Marsh, Esq., appear to have acted as special representatives for Rhode Island in the General Convention of 1792. A statement with reference to the relation existing between the two Dioceses was embodied in the first constitution of the Church in Rhode Island. The third article reads thus, "This Church shall continue in connexion with the Church in the State of Connecticut as one

Diocese until it may be expedient or necessary to have a Bishop reside within this State."

The last Ordination by Bishop Seabury was that of the Rev. Alexander Viets Griswold to the Priesthood, in the summer of 1795. He remained, doing most efficient service in several towns of this Diocese, until 1804, when he removed to Bristol, R. I., where he continued as Rector of St. Michael's Church for twenty-six years. In 1810 he was chosen Bishop of the newly organized Eastern Diocese, which included Rhode Island. Thus that small Diocese became debtor again to Connecticut, having received from her a man who was one of the most devoted and successful parish Priests in the land and one who proved to be a most honored and beloved Bishop, succeeding Bishop White as the Presiding Bishop of the American Church.

The death of Bishop Griswold having dissolved the Eastern Diocese, Rhode Island proceeded to elect a Bishop for herself; and again there is another bond formed with Connecticut; for the first Bishop which Rhode Island could call her own exclusively was born and baptized in Middletown. The parents of Bishop Henshaw, like the father of the honored Presbyter whom we expect to see consecrated to-morrow as your Bishop Coadjutor, were Congregationalists, not, I am afraid, however, as observant of their duties as they should have been, for neither they nor their children were baptized. Their eldest son when seventeen years old, during a visit to his native town, was so deeply moved by the preaching of the Rector of Christ Church* and so influenced by private inter-

*The Rev. John Kewley, M.D., 1809–1813.

course with him, that he received Holy Baptism at his hands, and then led his parents and the other members of the family to seek admission to the fold of Christ; the Rector of the Church in Middletown visiting their home in Vermont for the purpose of administering the sacrament to them.

It may be of interest to state that as the first Bishop of Connecticut came to the help of Rhode Island, in its days of feebleness, so the first Bishop of Rhode Island answered the call of Bishop Jarvis's successor by visiting some of the parishes bordering on his own Diocese when, after an Episcopate of a quarter of a century, the work had become too great for Bishop Brownell's advancing years. Bishop Henshaw laid the corner-stone of St. James's Church, New London, where Bishop Seabury was for so many years Rector and where he died. He also admitted candidates to Holy Orders and administered the Rite of Confirmation there and in Pomfret and Brooklyn. I discover from the private journal of Bishop Henshaw, now in my possession, that the late Bishop of Connecticut, Bishop Brownell, was in the habit of consulting him with reference to matters pertaining not merely to this Diocese but to the general Church also. When the time came for the Consecration of Bishop Williams, the Bishop of Rhode Island took part in that service. In 1852 the Bishop of Rhode Island was called from his labors to the rest of Paradise, and Bishop Williams preached the sermon at his funeral. The second Bishop of Rhode Island, as you well know, was called from the Rectorship of Christ Church, Hartford.

I trust that what I have said about the links which

have bound Connecticut and Rhode Island together may not be regarded as altogether inappropriate for this historic occasion. It is a somewhat striking coincidence that the Bishops of these two Dioceses should at the same time, after a service of almost unprecedented length in the Episcopal office,—in the one case of well nigh forty-three, and in the other of forty-six years,—be both seeking and, as we trust, about to receive the relief which the infirmities of age demand. Both are honored and beloved by the whole Church. May their last days be comforted by the assurance that the work which they must needs lay down has been taken up and carried on by faithful and true men, and that it is prospering in their hands! God bless the Dioceses of Connecticut and Rhode Island! May they ever be united in the bonds of love, and do well their part in advancing the Kingdom of our Lord and Saviour Jesus Christ!

Historical Reminiscences of Bishop Jarvis

BY

The Rev. SAMUEL FERMOR JARVIS, M.A.

Rector of Trinity Church, Brooklyn

ADDRESS

The personal reminiscences of my grandfather Abraham, the second Bishop of Connecticut, are so few, that I have to confess to a sensitive shrinking from undertaking the task with which I have been honored, of making one of the addresses on the occasion of the Centenary Celebration of his Consecration. To the Rev. Mr. Hooper was assigned the address upon his life, and to Dr. Hart and Dr. Seymour was assigned the history of the Church in the Diocese during the hundred years which have followed the Consecration which we now commemorate. There seemed to be little left for me to take up, except to present to you my grandfather as a Churchman and Theologian. I began such a task; but I soon found that it would require more time than was left to me to give to the subject that thoroughness which justice required. I therefore resolved to avail myself of the Rev. Mr. Hooper's suggestion, and to gather together the personal reminiscences of the Bishop as related to me by my father and others. At the outset I have to acknowledge with the deepest regret, approaching to remorse, that from various causes, I did not avail myself of the opportunities which I had

to glean information, which, now locked in the silence of the grave, no one can obtain.

Bishop Jarvis's ancestors came early from England to the Colony of Massachusetts, from whence they spread into Vermont, Maine and Long Island. From Huntington, Long Island, his father, Samuel Jarvis, and Naomi Brush, his wife, moved to Norwalk in this State. He was a Puritan in religion; but about the time of the birth of his son Abraham he conformed to the Church. He probably came in contact there with the Missionary Clergy of the Church of England, who with great boldness and courage came among the Puritans, challenged the validity of their Ministerial Orders, and consequently of the lawfulness of their ministrations. He was a man of courage, who would follow the convictions of his mind; and on listening to the arguments and appeals of these English missionaries he returned to the Mother Church. He had eleven children, of whom Abraham was the ninth. I heard my father say that his grandfather was not able to afford a liberal education to so large a family, and that after the close of the day's labors Abraham used to read and study by the light of a pitch pine knot. Others of his children must have been actuated by a similar ambition; for I have in my possession some letters to my father written by one of the Bishop's brothers in a remarkably beautiful hand, and in the style of a gentleman of education.

Abraham was sent to Yale College and graduated in 1761. There he took his stand as a Churchman. One day he met a fellow student of his acquaintance, returning from the library with one of the books

given by Dean Berkeley (I think a volume of Scott's Christian Life) in his hand. "Take care," said the future Bishop, "that book will most certainly make a Churchman of you." "Will it?" said the student, who turned about and replaced the book.

The influence of the Rev. Dr. Leaming of Norwalk, probably induced him to study for the Priesthood, and to go to England for valid Orders in 1764. Before going he acted as a Lay-reader to the Church of England congregation in Middletown. The Rev. Mr. Hooper will probably give you an account of the journal kept by one of the young men who went to England together, which was obtained by him after most diligent search. I have been told that when the young men came before the English Bishop to be ordained, he asked them their Christian names. "Mr. Hubbard, what is your name?" "Bela, my Lord." "Bela?" said his lordship, "Bela? what sort of name is that? I never heard of it before." "But, my Lord," said young Hubbard, "it is in the Bible."

I have in my possession a memorandum written by my grandfather of his attendance at King George III.'s Court, wherein he gives the following account of the entrance of the King and suite:

"Sunday, April 15th, went to Chapel Royal (&) heard ye Abp of York, a very sensible Discourse from 130 Psalm 4 verse; from thence went into Court; a large Assembly of y^e^ Nobility and Gentry; many of y^e^ Clergy; a number of Bishops. The Order in which y^e^ Royal Family came in was, first two or three of y^e^ Nobility; then y^e^ two princes Henry and

William followed by some others of y^e^ Nobility who preceded the King, who came next with attendants following. After them at some little distance came y^e^ Queen led by y^e^ hand of y^e^ Earl of Harcourt, having her train held up by a young lad, with one of y^e^ Noblemen's Ladys attending her in waiting, with six or seven Maids of Honour following after. Between 3 & 6 o'clock went to Christ Church Newgate, the meeting being to collect charity for the maintenance of a number of poor children. Heard an Anthem sung very finely, which afforded a most pleasurable entertainment." (Signed) "Abraham Jarvis."

My grandfather set sail for home April 19; his journal extends to June 10, the rest is gone. When he reached port I know not.

As I think that my grandfather must have pursued his theological studies under the direction of the Rev. Dr. Leaming, it must have been at his house that he met and became engaged to Miss Ann Farmar,* a niece of Mrs. Leaming and daughter of Mr. Samuel Farmar, a merchant of New York. They were married in New York on Trinity Sunday, May 25, 1766, and the service was performed by the Rev. Dr. Samuel Auchmuty, Rector of Trinity Church. Mrs. Jarvis was one of the most gentle and loving of women. My father ever spoke of his deep love and devotion to her. Her death, which took place in Cheshire on the 4th of November, 1801, when he was fifteen years old, had a deep and lasting effect upon him. From

* The present representative of the Jarvis family has reverted to the original spelling, Fermor.

my recollection of my father's remarks, I think that my grandfather was a man of the warmest and sincerest affections, of great tenderness of feeling, conjoined to a high, strict and perhaps stern sense of the demands of duty, which led him to give them preference at the risk of being considered arbitrary. He never shrank from any duty however difficult or disagreeable. It was over thirteen years from his marriage when his wife presented him with a son—who was named Samuel Farmar, but who lived only ten weeks. Then followed seven more long childless years before the birth of my father, on the 20th of January, 1786. He was doubtless the child of many prayers, and must have been promised unto the Lord from the womb—for he was baptized on the 22d, two days after his birth. He too was named Samuel Farmar. How acutely Mr. Jarvis must have felt the loss of his firstborn, and how deeply his affection was wrapped up in the second, now his only child, is evident from his unwillingness to be separated from him. When it became necessary to send this son to Cheshire Academy he resigned the Parish of Christ Church, Middletown, and bought a house in Cheshire, where he continued to reside until my father entered Yale College. He then removed to New Haven and dwelt there until his death in 1813.

It must have been through Bishop Jarvis's insistance that my father enjoyed what must have been considered by the college authorities as a very great concession. He told me that he was the first Churchman who was allowed to attend church without being obliged to ask special permission each time. Still,

so loath were the authorities to grant this, that when on Monday mornings the absentees from Sunday's meeting were called upon to account for their delinquency, the Bishop's son was never spared—"Jarvis, absent from meeting." "I was at church, sir," was the invariable answer. In those days there was a high and strong fence between the Church and Secession, and men were told in love and charity, but plainly, that it was a sin to divide the Body of Christ. When they came back to the Apostolic Church they did so, after study, on conviction; and the young grew up intelligent, educated, decided and consistent Churchmen. It is a false liberality, so called, which levels down the fence, substitutes confusion of thought for the one definite Catholic Faith once delivered, and Denominational Union for Apostolic and Catholic Unity.

It was probably owing to the difficulty with which Bishop Jarvis had acquired his own education, and the great value which he placed upon its attainment, that for many years he took young men into his family at his own cost, and assisted them forward in their efforts. One of them became an intimate, loving and life-long friend of my father. He also must have been the more eager to give his son the best education to be had in his day. He had my father taught music and painting, Greek and Latin, French and Italian, besides the ordinary studies of the school and college courses. In a letter written to him February 9th, 1813, he says: "I will conclude this letter, my beloved son, by assuring you that on the 20th of January you had our special remembrance.

Twenty-seven times has the sun completed his annual orbit since the relation of father and son took place between you and me. I can now look back to the time; my memory presenting the scene to my view as in a mirror, when your smiles and infantile actions gave me undescribable pleasure. The same memory recalls to my mind the solicitude which accompanied you through every stage of your youthful progress in mental improvement to matured years. In all which, whatever was right in the execution of the important trust committed to me, "Remember me, O my God, for good. Be thine the glory. Your kind mother unites in love, and all that love can dictate, with your affectionate father, Abraham Jarvis."

It will give a further insight into the Bishop's character, if I give a few extracts from his letter to his son, written at different times. In answer to some complaints sent home from school, the Bishop wrote: "Your mamma continues to be much unwell with her cold. I hope you do not wish to make her uneasy. You should think of that and not write anything to her that you may imagine will give her trouble or cause the least unhappiness about you. If you meet with anything disagreeable that is worth speaking of, do it to me, but let your complaints be such as are manly, and learn to take no notice of little things if they are not as you would be glad to have them, and think slightly of trifles."

Years later on when in Orders, and married, and expressing anxiety about his living, his father wrote: "The great secret of contentment, my dear son, is to indulge as few wants as possible, and then you are

sure to come the nearest to have everything you want. Thus ordering yourself and house within the compass of your means, habit will do much to tranquilize the mind, to fit it for a due dependence on Divine providence, and be a guard against any painful humbling dependence on man." (January, 1812.)

What I have related carries us beyond the close of the War of Independence, and indeed beyond the deaths of General Washington and of the great Hamilton. I must go back to the opening of the great struggle of the Revolution. The citizens of these Colonies were all subjects of the British Crown. The strife was a civil war. And as this civil war was not only a resistance to the unlawful encroachments of King and Parliament upon the liberties of British subjects, but was admittedly urged on by New England religionists for the purpose of preventing the introduction of Bishops in this country, it is not to be wondered at that Churchmen should have been, many of them, Loyalists, and thus, have made themselves objects of persecution. John, one of my grandfather's elder brothers, who had married early, had grown-up sons, able to take part in the struggle. Samuel, one of them, was arrested by the vigilance committee of Amenia, New York, and imprisoned. He escaped from jail, made his way to the British in New York, and received a commission in the loyal forces. Another served as an officer under Tarleton. Samuel went to England at the close of the struggle with the English troops of Lord Howe, the other to Canada. John, the father, living in Poundridge, was one dark night summoned to his front door, and on opening it,

was shot and instantly killed. A second older brother of the future Bishop settled in Danbury, and his son is said by Hinman to have been one of the two young Tories who guided Tryon to Danbury. I have reason to think that this statement is a mistake. It is nevertheless the fact that his father was in great peril, and only escaped the fury of the vigilance committee by being hid in a potato bin, the potatoes covering him from sight when search was made. It was my informant's grandfather, who, though himself siding with the revolution, was his protector. It is hardly probable he would have so befriended his neighbor, had his son guided the British soldiers to Danbury. There was never any tradition of the kind handed down in either family. I mention these facts in order to explain the probable cause of two attempts which were made upon the life of my grandfather. I have reason to think that my grandfather was so thoroughly American as to enable him to see no obligation to desert his spiritual flock. He must have felt that his duty, as a Priest of God, was to his people, and therefore he did not follow in the general flight of the clergy. Hence his brothers' and their sons' reputation as Tories brought upon him two narrow escapes. One was a letter written by a prominent citizen to accuse him of treason, and to procure his being seized and shot. How he escaped this danger I am not able to say. A long time has elapsed since my father related the circumstances to me, and I cannot recall more. I will add that a good many years ago I exchanged letters with a lady who was descended from this prominent citizen who devised

the plot against my grandfather's life, and was informed by her that her grandsire was one of Mr. Jarvis's most intimate and warmly attached friends. I am happy to believe that all his descendants have come into the Church.

The other attempt upon his life was this: a desperate ruffian was induced to try to kill him. Accordingly when my grandfather was riding down to Higganum to visit some of his congregation, he was overtaken by this man, who rode by his side and entered into conversation with my grandfather and tried to egg on to the subject of the war. Mr. Jarvis was prudent and wary, and turned the conversation into safer channels. The would-be murderer was asked why he had not killed his intended victim. He answered with an oath, "I tried to pick a quarrel with him, but the old fox was too sly for me, and I could not shoot him in cold blood."

My grandfather was not without friends in the Puritan community, and some of them proved their friendship by concealing him in their houses in times of special danger and excitement. There was another fact which probably helped to protect him. Mr. Jarvis was, as I believe all gentlemen in those times were, a member of the order of Masons. He was the Grand Chaplain of the Royal Arch Masons, and I have a sermon which he preached before them.

Among the few anecdotes which my father told me of my grandfather, was one that shows that Bishop Jarvis had a high regard for the proprieties of clerical dress. At a time when many Clergymen officiated without any vestments (and I have been told the first

Bishop of Virginia preached his first sermon as a Priest in a blue coat and brass buttons), Mr. Jarvis wore vestments—cassock and bands and surplice. Some of them descended to me past further use. Had he lived in these days he would, I doubt not, have been among those who do not consider it sinful to use God's colors of beauty, to symbolize the doctrines and different seasons of the Christian year, and who without aping the Romish mass, delight in attractive and impressive functions, and in making the place of God's feet glorious.

A young gentleman came to Middletown to be made Deacon. The French pantaloon was first coming into use, to rival and supplant the knee-breeches and gold and silver knee and shoe buckles. They had the advantage of being cheaper, of being more easily donned and doffed, and of hiding undeveloped calves. This young candidate, to honor the great occasion of his ordination, made his appearance arrayed in the new fashion. Bishop Jarvis, with his sense of propriety as much shocked as though he had come in Indian style without any covering at all to his legs, said, "Young Sir, I cannot ordain you in those things; and turning to his wife, he said, "Mrs. Jarvis, cannot you find for this young gentleman a pair of breeches?" A pair was found for him and he was ordained in the costume to which the English Bishops still cling and which the bicycle is reintroducing among laymen. The young candidate for the ministry had thought himself as paying the greatest possible respect to the occasion. He never recovered from the surprise and shock he received. But all are

now where no one needs the tokens of our first parents' fall from innocence, and are awaiting the hour when they will receive the white robes of the resurrection.

There is one matter which has never, I believe, been understood and upon which I have been asked to throw light. It is the case of Ammi Rogers. What was the cause of the trouble between him and my grandfather? The history of the case as related to me by my father was this. Mr. Ammi Rogers came to Middletown to study for Holy Orders under the direction of my grandfather. He took board in the family of a farmer who had an only daughter. This daughter Mr. Rogers ruined. Bishop Jarvis refused to continue him as a candidate for the ministry and declared to him that he would never ordain him. Thereupon Mr. Rogers went to the house of the Secretary of the Diocese during his absence, obtained permission from his wife to see the records of the Diocese and forged testimonials of good character which he presented to the Bishop of New York, who thereupon ordained him. Mr. Rogers then returned to Connecticut. Being a man of talent, of eloquence, of great plausibility and sanctimoniousness, he was able to obtain a large following and to give my grandfather a great deal of trouble. His case was brought up before the Bishops in Convention—and against the protest of Bishop Jarvis, who "insisted that Mr. Rogers had been ordained in New York and belonged to that Jurisdiction, and that he had never recognized him as a Clergyman of his Diocese, they decided that Mr. Rogers ought to be degraded from the ministry

and that Bishop Jarvis should pronounce sentence upon him. There was then no definite Canon Law touching such matters of discipline. But my grandfather was not a man to shrink from the performance of a duty laid upon him, and he accordingly degraded him. Mr. Rogers was very bitter in his enmity, and had plausibility enough to enlist the sympathy of some of the Clergy, who thought that my grandfather was unnecessarily severe and hard upon him. Mr. Rogers' life and character were such that he created a great prejudice against the Church in the eastern part of the State. I have sometimes thought that the difficulty which the Church meets with, in our efforts to plant it in the New London Archdeaconry, is due in part to the evil produced by Mr. Rogers. The "mystery of iniquity" continues to work. He founded a church under the name of St. Thomas in the town of Canterbury. It continued a few years and then died out. My predecessor, the Rev. Dr. Camp, buried the last male member, who had been its parish Clerk, and I buried his widow. The family became dissenters. Mr. Rogers also founded a church in Jewett City in the town of Griswold. He built a stone church in the most admirable position in the village, and gathered a large congregation. The corner-stone was laid with Masonic ceremonies and the music of a brass band. All was most flourishing, but Mr. Rogers was here guilty of an offence similar to that which had decided Bishop Jarvis to refuse him Ordination. This time the civil authority dealt with him and he was cast into prison. The large Church congregation disbanded in two years from its foundation. The

building became the property of the Congregationalists, who a few years ago built a more ambitious house for themselves and sold the church to the Romanists, who now hold it. Mr. Rogers took occasion, when my grandfather was in New York, to bring suit against him for personal damages. While the case was pending my grandfather departed from these scenes of trouble and suffering.

When Bishop Seabury died my father was a lad of ten years. He well remembered the shock which the news of the sudden death gave his father. He burst into tears, and as his little son ran up to him and sympathetically stood between his knees, he cried out in accents of deepest emotion, "How are the mighty fallen! Ichabod, the glory is departed." Dr. Jarvis had been one of the ten Clergymen who in March, 1783, met in secret at the house of the Rev. Mr. Marshall in Woodbury, and elected Dr. Seabury to be their Bishop. Secrecy was observed, not, I think, as Dr. Beardsley intimates, because "perhaps the fear of not having the hearty concurrence of their laybrethren led to it." In the history of the Church, the Laity had never then been known to take part in the election of Bishops. I have a letter of the then Rev. Mr. Philander Chase, afterwards the famous Bishop of Illinois, written to my father from Hartford on the 28th of March, 1814, about ten months after the death of Bishop Jarvis, in which he says, "our Convention seem determined to proceed to the election of a Bishop to succeed your excellent father at the next June Convention. It would be more gratifying to my humble opinion of canonical propriety, if persons

only in Deacons' Orders and uninstituted Presbyters were not permitted to give their vote in so important an affair. The precedent will, I think, be a dangerous one." Far less, of course, would he have thought that the Laity had any further voice in the matter than that of approving of the choice made by Presbyters. The true reason is that first given by Dr. Beardsley in a too indefinite way. The letters of Dr. Jarvis show that the Clergy were apprehensive of interference from the civil authorities; and therefore they met in secret executive session.

Although my grandfather had, as the mouthpiece of the Clergy who met at Woodbury, addressed the letter of remonstrance to Bishop White about his pamphlet which proposed the temporary abandonment of the apostolic succession and the creation of a spurious episcopacy; and although this correspondence probably did call forth some feeling between them, it never prevented friendly intercourse. And it is only by reading between lines that one can discover in the letters of Bishop White, to him and to my father, the evidence of a mental reservation in his expressions of friendship, suggestive of his inability to forget the criticism of his Churchmanship.

My father told me that Bishop Jarvis was a remarkably fine reader, and that his reading of the Church Burial Office was most solemn and impressive. While he was probably slow and deliberate, Bishop White was criticized as being too rapid in his reading. Bishop White tells in his "Memoirs" that once when Bishop Jarvis was his guest he asked him to read family prayers, and then remarked that if they could

be mixed together they would be pronounced two very clever fellows.

My father told me that when Bishop White and Bishop Jarvis met in Convention, Bishop White proposed that Bishop Jarvis should preside in virtue of his being the Bishop of the Primal See. To this Bishop Jarvis replied saying, "God forbid that I should preside over my Consecrator." The principle of presidency by seniority was happily adopted, and the door was closed against the machinations of ambition, and the strife for preëminence. Owing to the infirmities of old age, the principle has no doubt a disadvantage; but its advantages to the peace and quiet of the Church, and the preservation of equality among our Bishops, have far more than counterbalanced it. It has also closed the door to the wrangling of religious parties. Should the Church in the future unhappily seek to change this wise and good policy, it would be well to consider whether it would not be wise and safe to adopt the suggestion of Bishop White and make the senior Diocese of the American Church the center of its unity rather than to subject it to the dangers of an elective primacy.

Bishop Jarvis lost his wife in 1801. My grandmother was a lady of rare gentleness and sweetness of disposition. The Bishop lived in loneliness for five years, but in 1806 he went to visit a widow in her affliction. She was a woman of great beauty and loveliness of character, and in his efforts to console her, he found consolation for himself as well. They were married by Bishop Moore in Trinity Church, New York, surrendering independence on the Fourth

of July. His happiness was needed to sustain and comfort him in the severe attacks of asthma which came upon him with increasing frequency and power. The end of a long life came in 1813. The Rev. Henry Whitlock, on the 30th of April, wrote to my father at Bloomingdale in part as follows: "Yesterday your Rt. Rev. and dear Father was seized with a tremor, faintness, and other symptoms which give us alarm. The danger to be apprehended from a sudden seizure at his time of life you will yourself well understand. He may be much better, but the apprehensions of his physician, Dr. Munson, are unfavorable." Dr. Munson in his letter, after attending to the physical symptoms, added as follows: "On Saturday morning he (the Bishop) voluntarily observed to me, that he had lived to a comparative great age; but reviewing life it was short and for himself as nothing; and looking forward it was only on the great atonement and sacrifice made for him by our Blessed Lord that all his hopes were founded." This was delivered in a broken, sententious manner, and from sundry broken sentences it appeared that he was filled with great abasement and humbleness of spirit. Thus died the second Bishop of Connecticut, as befitted a Priest and an Apostle of the Lord Jesus Christ.

The Rev. Mr. Wheaton, afterwards the President and benefactor of Trinity College, wrote thus to my father on the 19th of May, 1813. "Your letter, my dear Jarvis, containing the unwelcome intelligence of your father's decease, filled my heart with sorrow. Had I no interest in the venerable Bishop than as the beloved father of my friend, I could have sym-

pathized with you most sincerely in the irreparable loss which you have sustained. But, in the death of Bishop Jarvis, I have other cause for grief than that of friendship for his son. I, too, have experienced a loss. The Bishop was my spiritual teacher, and my spiritual father. By the putting on of his hands I received the gift of God which is in me, and under his episcopal jurisdiction for years dispensed the Word of Life. He also honored me with his personal friendship, and his conduct towards me was ever that of kindness and esteem. His departure, therefore, as it relates only to myself, I cannot but deeply regret, and his memory will ever be dear to me.

As a Bishop of the Church of Christ, the death of your father will be sorely felt. He was a disciple of the old school, a learned, pious, and decided Churchman. His zeal for God was according to knowledge. He loved the Church, delighted in its welfare and was desirous to transmit it to posterity free from innovations. But it has pleased God to remove him from this militant Church, we trust, to the Church Triumphant, where among those who have died in the Lord he now rests from his labors, and his works do follow him."

The Life and Times of the Second Bishop of Connecticut

BY

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ADDRESS

There was on May 5th, 1796, a notable gathering of the Clergy and Laymen of the then young Diocese of Connecticut in the first Trinity Church. They had come over roads then beginning to be fragrant with the blossoms of spring to this elm-shaded city, that they might mourn the departure of their head, the apostolic Seabury; that with wisdom and deliberation they might, under the guidance of the Holy Ghost, choose some godly and well-learned man to be their Bishop.

From the pulpit high against the wall the preacher, a dear friend of Bishop Seabury, with deep emotion, with well-chosen words expounded the passage in the seventh verse of the thirteenth chapter of the epistle to the Hebrews, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation," and applied them to their first Bishop.

More than one hundred years have rolled by, years of effort and accomplishment, both in the State and the Diocese, and once more there gather in New Haven Clergy and Laymen of Connecticut. They have come with a desire to know something of the past and to forecast the future. There meet here

to-day the new and old. We look back to the time of slow and almost imperceptible growth and forward to the enlarged work and more onerous burdens which the Lord would lay upon us and upon him who is to be, in this Mother Diocese, the Coadjutor of that man whom we love for his learning, his modesty, his kindness, his gentleness, and in whom we recognize a type of the true Connecticut Churchman, John Williams, our Diocesan and the presiding Bishop of the American Church. Many years may he live to guide us by his counsel and cheer us by his example. We are here to remember the way God has led us all these years; we are here that we may not idly and listlessly turn back the pages of our history

> "Where, closely mingling, pale and glow
> The characters of joy and woe,"

where we may find some events written large and fair, others faint and obscure; but that we may, by opening the book of the past, learn what were the motives, what the principles, what the actions of those who shaped the course of the American Church, when she was small, weak, despised,—when such taunts as "I did not know there was an Episcopal Church," were common in some parts of our country.

Among the pioneers and founders, without forgetting many other honored names, Connecticut would place that of Abraham Jarvis, Doctor in Divinity, the second Bishop of this Diocese.

The honor justly due to the first Bishop of Connecticut, the heroic Seabury, has partially obscured the fame of his friend and successor.

Concerning Bishop Seabury much has been written; very little has been said of Bishop Jarvis. Bishop Seabury was an author of acknowledged ability and attractiveness; two sermons and one Episcopal charge are the only publications of Bishop Jarvis.* Bishop Seabury was a pioneer; to Dr. Jarvis fell the task of sustaining and strengthening the work his predecessor had begun.

It seems to be fitting that the American Church should, in this one hundredth year after his election and Consecration to the Episcopate of Connecticut, know what manner of man he was, and why for nearly fifty years he was a power among his brethren. They always recognized his sound judgment and the great executive ability which fitted him for the many delicate duties they laid upon him. He was, by both inheritance and conviction, a Churchman, and knew the full strength of the Church's position.

Abraham, the sixth son and ninth child of Captain Samuel and Naomi (Brush) Jarvis, was born in the pleasant shore town of Norwalk, Connecticut, on May 5, 1739. His father belonged to a well known and highly esteemed family of Huguenot descent, which had been for many years settled at Huntington, Long Island. In 1737 he had conformed to the Church of England, and never faltered in his allegiance to her scriptural and Catholic principles. His muscular and sturdy churchmanship is shown in this incident preserved by his grandson, that elegant scholar, Dr. Samuel Farmar Jarvis.†

* See Note I, page 245.

† See footnote, page 112.

When the earnest and persuasive Whitfield was arousing and electrifying New England by his eloquence, he visited, among other towns, Norwalk. Captain Jarvis had forbidden his sons to attend any of the meetings. One night, disregarding their father's command, two of his elder sons went. When Captain Jarvis knew where they had gone, horsewhip in hand he sought them, and found them in the very center of the throng, kneeling among the rapt and entranced worshippers nearest the great preacher. Making his way through the large audience and vigorously applying the whip to their shoulders, he ignominiously drove them home, the laughing stock of all who saw them.

With such a father it can well be imagined that the young Abraham would be early brought to the minister to receive Holy Baptism, and called upon "to hear sermons" in the small structure that then served for St. Paul's Parish, Norwalk. Undoubtedly he listened with childish interest to the Rev. Henry Caner, who, from his home at Fairfield, journeyed periodically to Norwalk to minister to the little band of Church people.

His secular education was the best that could then be obtained. After a course in the schools of Norwalk, he was sent to the home of a brother, a prosperous farmer at Stratford, and placed under the care of the Rev. Noah Wells, the Congregational minister of the town, whose ability as a teacher and tenacity as a controversialist are still remembered. His delight in study was intense. Mr. Jarvis, during his school boy days, always rose before daylight, and lighting a pitch-

pine torch, for candles were then expensive, he would eagerly learn his assigned lesson in the dry text-books of the period, Lilly's *Grammar* and the *Colloquies* of Corderius and Erasmus.

By the fall of 1757 he was well prepared to enter Yale College. He was a diligent student, and, like the few Churchmen who were his classmates and associates in other classes, was compelled to suffer for his faith. One anecdote of his college life still survives.

As Mr. Jarvis went one day to the Dean Berkeley Library,* he met coming from it a classmate with a large folio under his arm. Addressing him by the title which his superior age had given him among his associates, Mr. Jarvis said: "What have you there, father?" "I thought I would like to read a little about Ecclesiastical Polity, and I have found a book upon it written by Mr. Richard Hooker." "Have a care, father, as sure as you live he will make a Churchman of you." "Oh, dear, will he?" and the young man returned the dangerous volume to its shelf.

Mr. Jarvis graduated in 1761, and immediately commenced to prepare for the Holy Ministry. Soon after his graduation, Mr. Jarvis was invited to become lay reader in the mission at Middletown, an important center for a large and growing work, which was then vacant by the unexpected resignation of the Rev. Ichabod Camp, its first resident missionary, and his removal to North Carolina.

The Churchmen of Middletown had received the scholarly ministrations of the Rev. James Wetmore,

* See Note II, page 245.

the friend of Johnson and Cutler, who from his parish at Rye, New York, came at least annually to his native town during the years from 1725 to 1745 to hold for relatives and friends the services of the Church of England. It became one of the stations in the wide missionary circuit of the Rev. Ebenezer Punderson, of North Groton, from 1745 until Mr. Camp took charge in 1752, under whom, in 1755, the first Christ Church was built near the South Green.

Mr. Jarvis did with faithful energy his work at Middletown, and soon strongly attached the people to him. He studied theology assiduously, and when obliged to leave the town to be inoculated for the smallpox, that dread of our forefathers, resided for some time in the family of that acute theologian and defender of the Church's polity, Dr. Thomas Bradbury Chandler, of Elizabethtown, New Jersey.

Living in a household loving and united, with a wise and prudent head, Mr. Jarvis would learn many useful lessons in addition to the more formal instruction in theology which no one in the colonies, with the exception of President Johnson, of King's College, (now Columbia University,) was more competent to give the young student than Dr. Chandler.

Mr. Jarvis seems to have been fully prepared for Ordination in the Spring of 1763, and had evidently "received leave" from the Society to go to England. On March 21, 1763, at a meeting of the parishioners of Christ Church, Middletown, it was voted: "That a rate of three pence on the pound on the list of 1762, shall be forthwith collected and paid to the Wardens, to be applied to defray the charges of Mr. Abraham

Jarvis, in his going to England to take Orders." Doubtful whether this assessment would yield the full sum of "forty pounds sterling, to be advanced to Mr. Jarvis," the Wardens were authorized to borrow, "from some person that will lend it," whatever amount might be necessary to make up the deficiency.

In the fall of 1763 Mr. Jarvis sailed for England, accompanied by his life-long friend, Bela Hubbard, afterward for many years the honored Rector of Trinity Church, New Haven, and William Walter, afterward successively Rector of Trinity Church, and Christ Church, Boston. The young men arrived safely in December. Their first duty when they reached London was to pay visits of ceremony to the aged Bishop of London, Dr. Osbaldiston, then spending the closing months of his life in strict retirement, and to Dr. Burton, the Secretary of the venerable Society for the Propagation of the Gospel. Arrangements were soon made for their canonical examinations by the Chaplains of the Bishop of London. When these examinations had been successfully sustained and while the candidates were awaiting Ordination and before they sailed, they visited some of the famous places of the Mother Country.* At length the Bishop issued his commission to Dr. Frederick Keppel, Bishop of Exeter, who, in the "Royal Chapel of Saint James, Westminster," on Sunday, February 5, 1764, admitted to the Holy Order of Deacons, William Walter, Bela Hubbard, and Abraham Jarvis. They were ordained to the Priesthood in "the Parish Church of Saint James, Westminster," on Sunday, February 19, by the Rt. Rev.

*See Appendix I, page 254.

Charles Lyttleton, Bishop of Carlisle. They were licensed by the Bishop of London to officiate in the Plantations, on February 28, 1764.*

The friends sailed in April and arrived at Boston in June. Mr. Jarvis journeyed to his parish by way of Hartford, which, says his son, he reached on "Election Day." On that day, when the new Governor was inaugurated, it was long a Connecticut custom for the Governor and his staff to attend in state a service in which a sermon was preached by some eminent divine. This was followed by an elaborate dinner for the officials, the Clergy and invited guests. The ceremony always drew together the most prominent people in the Colony, both Clerical and Lay. The preacher, noticing Mr. Jarvis in the congregation, paused in his discourse, and pointing at him the finger of scorn, said in a tone of angry contempt: "What do they not deserve who cross the Atlantic to bring in Episcopal tyranny and superstition among us?" Mr. Jarvis, finding himself the observed of all observers, quietly rose from his seat, and with calm dignity looked around upon the assemblage, in which was gathered the power, wealth and beauty of his native colony. Stung to the quick by this insult to the Church and Crown, the burly captain of a man-of-war, then lying at the mouth of the Connecticut, sprang up and shouted impetuously: "The infernal rascal, let us pull him out of the pulpit." One may look in vain for this interpolation in the printed sermon, or in any periodical of the day. It created a profound sensation, and among

* For copies of Mr. Jarvis's letters of orders, see Note III, page 246.

Churchmen was a topic of animated discussion. Mr. Jarvis proceeded without further incident to his parish, where he was warmly welcomed.*

A committee was appointed by a parish meeting held August 1, 1764, to wait upon Mr. Jarvis and "to acquaint him that, exclusive of the sum of twenty pounds sterling, what the Society for the Propagation of the Gospel in foreign parts allowed to this mission, the Church has agreed to raise seventy pounds sterling, for his support as minister of Christ Church in Middletown, he officiating as minister; to which he returned an answer that he accepted said offer."

For some reason, which no available records, either of the venerable Society or of the parish of Middletown explain, the sum previously given by the Society for the Propagation of the Gospel to Christ Church, Middletown, was withdrawn. Mr. Jarvis was never enrolled among the missionaries of that "truly Christian organization," which did so much for the upbuilding of the Colonial Church. His whole clerical income was from the salary pledged by the parish, which was seldom paid in full. The Society sent him, at the solicitation of the clergy of Connecticut, "gratuities" of ten pounds each at various times during the ten years from 1765 to 1775.† This did not discourage him in his good work, which was extended into the country surrounding Middletown for a distance of ten or twelve miles. We learn from a

* This is told by Dr. Jarvis as happening in the year of his father's arrival, but as the dates conflict, must have been in some other year. I give the story as found in Dr. Jarvis's "Memoir."

† See Note IV, page 247.

memorandum made by him, that there were at one time three hundred and sixty-five souls under his pastoral care, of whom one hundred and fifty were communicants. The general neglect by the ministers of the Standing Order to urge upon the members of their congregations the necessity of infant Baptism led many Congregationalists to bring their children to Church of England clergymen for Holy Baptism. It is said that on a certain Sunday evening Mr. Jarvis baptized eighty-seven children and ten adults. His readiness to minister to those destitute of religious privileges led him to undertake extensive missionary tours in the remoter parts of the county. In the vigorous parish organized by energetic Churchmen at Hartford he had a great interest. He frequently officiated there, and in every way encouraged them in their good work. The suggestion had indeed been made to unite Hartford and Middletown into a mission under the care of Mr. Jarvis. This, however, did not seem feasible to the Society for the Propagation of the Gospel, which at this time was unwilling to organize any new missions in New England.

On May 25, 1766, in Trinity Church, New York City, Mr. Jarvis was happily married to Ann, daughter of Mr. Samuel Farmar,* a well known merchant of New York, by the Rev. Dr. Auchmuty. Mrs. Jarvis was a woman of superior accomplishments, and made for her husband a pleasant home, to which his friends were ever welcome. Members of Christ Church united in July, 1768, to purchase a glebe of one acre

* The present representative of the Jarvis family has reverted to the original spelling, Fermor.

of land with a dwelling-house and other buildings upon it, situated upon the southwest corner of Church and South Main streets, from Andrew Johnson, for $200. In this house Mr. Jarvis lived more than thirty years. He dispensed a generous hospitality and became known far and wide as a man of mark among his brethren. On September 14, 1779, his first child, a son named Samuel Farmar, was born, who died in infancy. His second son, also named Samuel Farmar, was born on January 20, 1786, and became the distinguished scholar and historiographer of the Church, whose memory is still precious.

While his marriage had relieved him from any financial anxiety, he still felt that it was due to himself to receive an adequate support: he knew that many of his brethren were suffering. He had no other reason than that for writing to the Secretary of the Society for the Propagation of the Gospel this letter, which has never before been published in full. It shows that he had a due regard for the proper maintenance of those who were doing the Lord's work in a new country. He is careful to show that the members of the parish did all they could; but, without condemning the Society for withdrawing the stipend, he urges the serious need of the amount they had promised. It is the letter of a man who is determined to do his full duty, and who wishes that those to whom had been given the charge of the maintenance of the missions in America should know the exact state of the case.

MIDDLETOWN, Nov. 21, 1767.

Rev^{d}. Sir: I beg leave in this, particularly to acknowledge the Favour of your Letter of April 26, 1767. Your expressive

Benevolence and the entire Goodness of the Society towards my indigent Station demand my unfeigned Thanks and warmest Gratitude. If in the Freedom of my last Letter, my Solicitude suggested any Expressions that hinted but a Doubt of these, I am really sorry, and can only rely on your Indulgence and Discernment to allow them no Sense but that of speaking the Desire I felt. I apprehend it is well consistant with the Dignity of the Office I have the Honour to sustain in the best of Churches, to be anxious that the Character may be supported above Contempt: which in these Times will hardly be without some such convenient Degree of external circumstances as may command Respect: For alas! Such is the Corruption, that the Excellency of Holy Things and Offices, is little attended to when destitute of a competent Aid from the World. Clothe the Office of Christ in Rags, and it will sink in Neglect and Dishonour, and be as undesirable as he himself was.

Experience gives but how melancholly a Proof of this, exemplified in the Church among us, as more or less respected in particular Congregations according as its Maintenance is reputable. That Respect gives Advantage to its Growth, and removes a great Disadvantage its Adversaries improve against it.

Therefore it is I venture on such Importunity to serve the Church in this Place, which is very sensibly done by every Favour that promotes its competent Maintenance. To show you how deficient that is at present I most cheerfully follow your Requisition in the detail of what the Gentlemen of my Parish allow me annually. ' I never yet have received above fifty Pounds Sterling annually from the Parish as their Tax for my Support and the Profits otherways are to inconsiderable to deserve mention: and even that Sum is diminished in its Value by the Manner of Payment, as I usually receive but part of it in Money, and that paid in small Sums at different Times: the rest in Necessaries for my Family's use at a Disadvantage, as I could get those supplies cheaper and to greater Convenience with the Money. ,It is true they engaged from the first to give about twenty Pounds more and the reason of their

Failure is rather because it overreached their abilities, than any neglect of doing what they could, as many poor people can do little, in Reality Nothing more than to provide a few slender Comforts for their own Families.

Could their Burden be alleviated, I should be in good Hopes they would be enabled to purchase a Glebe House, thro' the want of which I at present undergo many Inconveniences. This I believe would have been accomplished had they not been disappointed 'of the Assistance promis'd by Mr. St. George Talbot, deceased. Their Aim in Soliciting him was to improve what he should please to give for that purpose.

To the Superior Discretion of the Venerable Society, and the Consistancy of it in their very extensive Attention to the Interest of Religion in general, I must however, submit our urgent Need: and also the Importance of supporting the Church in this Place as the only one on Connecticut River, and the Communication the Town has in its Commerce with a number of the most populous Towns in the Colony, that lie above on the same: cherishing Hopes in the good Providence of God that some happy issue may attend us. With ardent Prayers to God for his Blessing on the Society's Labours and their and your Prosperity and Welfare, I am Revd. Sir,

Their and your most Obed't hum'le Serv't,

ABRAHAM JARVIS.

To the Reverend Dr. Burton,
Secretary to the Society for the Propagation of the Gospel in foreign Parts,
Abingdon Street, Westminster.

As the Revolution approached, as the calm that followed the peace of 1763, when England became master of North America, was rudely disturbed, and the true loyalty and love of a united British empire which had grown out of the serving together of Regulars and Provincials in the forests of New York and Canada,

sharing danger and achieving triumph for British valor, were succeeded by the oppressive measures of the ill-advised ministers of the Crown, the condition of the Clergy of the Church of England became a critical one. The same love of freedom was in the hearts of many, as it was in the hearts and on the lips of the men led by Samuel Adams, in Boston, or aroused by Patrick Henry's impetuous speech in Virginia. In Connecticut the greater number of Clergy were natives, and knew what it had cost to found and maintain the colony. They were sensible that those who lived across a wide sea could not always judge wisely of the needs of the Colonists, could not administer affairs with the same prudence as those who were intimately acquainted with the varying dispositions and abilities of the thirteen colonies.

The right of remonstrance and petition these sons of Connecticut fully conceded, and they thought that measures of conciliation would in the end redress all abuses and heal all breaches. The Connecticut Clergy, as well as those in the other colonies, had taken a solemn vow at their Ordination to support the Crown. They dared not break that; they would not allow that it could be violated without sin. Open revolt they, as men of peace, as sincere lovers of their country, in which they included Great Britain, could not countenance.

We may say they were mistaken, we may say that those who like William White of Pennsylvania became patriots were right; but we cannot condemn them for inconsistency or lack of proper respect for

constituted authority. The Clergy of Connecticut, when to words of petition succeeded the clash of resounding arms, when the Congress had declared the Colonies free and independent states, met in solemn convention at New Haven, on July 23, 1776, with Mr. Jarvis as President, and determined that, since the prayers for the Royal Family could not be used, and they would not mutilate the service, to suspend the public use of the Book of Common Prayer.*

One brave man however, the noble confessor, John Beach, at Newtown and on Redding Ridge determined, as he said, "to pray for the King until the rebels cut his tongue out." He was cruelly treated, but did not live to see the close of the war, to behold Connecticut devastated by Continental and British soldiers, and to welcome the return of peace and prosperity to the land. He died in 1782, after more than half a century of effective work. The bullet, still to be seen, that was fired at him as he was preaching, attests the courage and the sincerity of his convictions of right and duty. He may serve as an example of the Clergy in this Colony.

Mr. Jarvis continued his ministrations in private, his visits to the sick and to the whole within his cure. We may well believe that in his own home he offered up prayer and praise. Early in the Revolution he incurred the bitter opposition of the "Sons of Liberty," and in the correspondence of Silas Deane we can read several slighting allusions to the "Tory parson, Jarvis." Several times the life of the Rector of Middletown was in danger. Friends who did not

* See Note V, page 248.

share his opinions shielded him from the violence of the mob. The story that is told of his visiting a dying parishioner at Durham, six miles from his home, and meeting on his return a well-mounted horseman who engaged him in conversation and tried to secure from him some words whereby he might be accused, shows the caution and skill with which he held his opinions. His companion, who was a well-known patriot, said afterward, "The old fox was too cunning for me, for if I could have got anything out of him I would soon have had him off his horse."

Mr. Jarvis was very careful in his ministrations to all who needed them, even if it brought to himself discomfort or peril. Moses Dunbar, a parishioner, was compelled to leave his family and seek refuge on Long Island for his Tory sympathies. Returning to visit his loved ones, he was arrested and condemned as a spy to be hung. Mr. Jarvis, at his request, visited Mr. Dunbar in the jail at Hartford, and when he was hung accompanied him to the scaffold. He was violently assailed for this act of Christian duty. A letter he wrote in his calm, dignified style to the Connecticut papers allayed the excitement. At another time a forged letter full of invective against the American cause, signed Abraham Jarvis, was sent to New London for publication. Mr. Green refused to publish it and it came back to Middletown. It remained for a long time in the window of Mrs. Bigelow's tavern. One day Mrs. Bigelow called in Dr. John Osborn, who was passing, and said, "Here is a letter which has been lying some time and the

seal is partly broken; it is some plot against Mr. Jarvis and I desire you to open it." Dr. Jarvis says in his "Memoir" that Dr. Osborn did so, and recognized the handwriting under an assumed name. "In this providential manner the wicked design was defeated."*

As the weary contest drew to a close, Mr. Jarvis, Mr. Tyler of Norwich, Mr. Hubbard of New Haven, opened their churches and read the service, omitting the prayers for the King and Royal Family. The exact date cannot be known, but it was before April, 1781, as in that month the vestry of St. James, New London, resolved "to call on some Rev. gentleman to officiate in the Church of St. James as Rev. Mr. Jarvis or Mr. Hubbard does."†

In July, 1780, Mr. Jarvis officiated for two or three Sundays in King's Chapel, Providence (now St. John's). He was urged to accept the rectorship of that parish, but declined, preferring to remain with those who had been under his care for nearly twenty years.

The Connecticut Clergy, though much troubled and hunted by minute men, still maintained their Conventions and met as frequently as practicable. When the issue was no longer doubtful, when the United States had begun to put on the form and semblance of a nation, then the determination that they must provide for themselves an ecclesiastical head became fixed in their minds. They knew all the risk of the voluntary system; they knew that their salaries

* The Evergreen, III, page 98.
† Hallam's Annals of St. James, page 58.

would be small and precarious, but they also believed devoutly in the apostolic ministry of Bishops, Priests and Deacons.

Mr. Jarvis, as Secretary of the Convention, had much to do in arranging for the meeting at Woodbury, on the feast of the Annunciation, 1783. Its happy result was undoubtedly largely due to him, for he was a leader, and to him was entrusted the mission to New York, and the long and possibly fruitless interviews with Clergymen who might think the action of Connecticut precipitate. With the venerable Jeremiah Leaming, whose sufferings in the war are well known, he renewed a pleasant intercourse. He had already prepared in duplicate the papers necessary to be given to the English Archbishops by the Bishop-designate. The original draft was altered by his hand to make it apply to the case of Dr. Seabury, who undertook the journey. The minutes of the Convention at Woodbury were probably in existence among the Bishop's papers fifty years ago, when Dr. Jarvis wrote his "Memoir."

One act of the Convention at Woodbury has sometimes been overlooked. The Rector of Christ Church, Philadelphia, had put forth in the summer of 1782 a pamphlet in which, considering it doubtful whether England would consent to confer the Episcopate upon the United States, he devised a plan for district assemblies of "Episcopalians," as he styled them, and the election of some suitable presbyter to be President in each one of them, who, with the permission of the assemblies, was to set apart men for the ministry until Bishops could be procured. A declaration upon

Episcopacy was to be made, stating that it would be adopted whenever possible. The alarm aroused by this pamphlet among true Churchmen was intense, and nowhere was it received with greater apprehension than in Connecticut. It was the work of the Secretary of the Woodbury meeting to draw up, in the name of his brethren, their solemn protest and remonstrance, and send it to Mr. White. The paper is strong and dignified, and sets forth clearly what the Church had always held as of faith concerning the Episcopate. Mr. White soon after saw that the difficulties in obtaining the succession were not insuperable, and lived to be Bishop of Pennsylvania, to preside at the Consecration of Dr. Jarvis, and to be for nearly fifty years the revered patriarch of the American Church.*

While Dr. Seabury was vainly imploring the English Episcopate to rise superior to statecraft and political considerations, it was with the Secretary of the Convention that he maintained a correspondence. From the Rector of Middletown he received letters of friendship and of business. To him that man, wearied but not downcast, turned as to a dear friend and brother.

It was the work of Mr. Jarvis and Dr. Leaming to secure from the Legislature an act for freedom of worship which was passed at the session of 1784. The letters describing the manner in which their design was obstructed are delightful reading.

When Bishop Seabury reached New London in July, 1785, he at once informed Mr. Jarvis, and to

* This paper of Mr. Jarvis is printed in Bishop White's Memoirs, edition of 1880, in Appendix III to page 102, on pages 336–340.

him was left the duty of summoning the Convention, of informing the candidates for Deacon's Order, and inviting such stanch and tried men as Dr. Parker and Dr. Moore to be present. To his parsonage came on that August day, one hundred and twelve years ago, the Bishop of Connecticut to be received with the honor due to his office, and the affection due to a beloved friend. The contemporary account of the Convention, Ordination, and Convocation, is from the pen of Mr. Jarvis. Could it be found it would be an invaluable document.

In all the stirring and perplexing events of the years when uncatholic principles were prevailing in the States to the southward; when there seemed to be no plan of union, or agreement in sound doctrine; when Arianism erected itself above the truth as it is in Jesus, and attempted to invade the household of God, the Churchmen of Connecticut were brave, resolute and united. They knew the faith, they defended it and would not willingly allow one iota of catholic and primitive doctrine to be lost.

Bishop Seabury and the Clergy of this Diocese were so doubtful of any "Continental union" of the Church, that in January, 1787, they selected Dr. Jarvis to go to Scotland for Consecration, that a valid succession might be obtained. It was hoped that Dr. Parker would accompany him. But the wise moderation of Bishop White and the sagacity of Provost Wm. Smith made that unnecessary; and when on October 2d, 1789, the amended constitution of the American Church was signed by the New England representatives, those from Connecticut were Abraham Jarvis and Bela Hubbard. *Par nobile fratrum.*

The death of Bishop Seabury in February, 1796,* while it saddened, did not discourage the Church people of Connecticut. It was to them an occasion of sincere grief, for they knew what he had wrought for the upbuilding of the Church; how he had wisely and earnestly imbued the whole body of Clergy with his spirit. When the special Convention to elect a successor was held in Trinity Church, New Haven, on May 5, 1796, it was the Rector of Middletown who in suitable and touching words told the story of the first Diocesan Bishop in America. It was to Abraham Jarvis that the members of the Convention turned as one qualified by learning, by the regard of his brethren and by his intimate knowledge of the needs of the Diocese to accept from them an election as their spiritual Father. The records only show the fact of the election, they do not detail the circumstances. For some reason not now apparent, Mr. Jarvis was unacceptable to some influential Laymen, and even the Clergy were divided in their preference. It is stated on the authority of the letter of the Rev. Abraham L. Clarke to Dr. Parker, of Boston, that there were several ineffectual ballots. The choice of a large majority was the Rev. John Bowden, a scholar of the nicest accuracy, a gentleman of the most polished manners, a controversialist of the most scrupulous courtesy, and a theologian deeply read and apt to impart his knowledge clearly to others. A native of Ireland, the son of a British officer, Mr. Bowden had been most carefully educated, both at home and at Princeton (then the College of New Jersey) and King's College, from which

* See Note VI, page 248.

he was graduated in 1772. He studied for the ministry under the Clergy of Trinity Church, New York, and in 1774 was made Deacon by Dr. Keppel, Bishop of Exeter, and ordained Priest by Dr. Terrick, Bishop of London. He became assistant minister in Trinity Parish, New York, under Dr. Auchmuty and Dr. Inglis, his colleague being Dr. Benjamin Moore. He suffered for his loyalty to the Crown while living in retirement at Norwalk, and after the Revolution, when the new Trinity Church was opened for divine service, found it impossible for him to retain his position, as his voice was weak. He settled at Norwalk again, becoming rector of St. Paul's Church in 1784. His weak lungs compelled him in 1789 to accept a parish at St. Croix, West Indies. This not proving altogether beneficial, Mr. Bowden returned to the United States and took up his abode at Stratford, where he opened a classical school of high grade.

It was this friend of Seabury, this pleader for a pure and catholic religion for the American people, that many of the Connecticut Clergy and Laity wished to be their Bishop. To one of Mr. Jarvis's delicacy of feeling, whose only desire was the good of the Church in his native State, it was both unpleasant and distressing to be the subject of vigorous debate and heated conversation. He was finally elected by a majority of the two houses of the Convention, and Mr. Bowden, Mr. Baldwin, Col. Joseph Drake and Philip Nichols were the committee to announce to him his election. Evidently Mr. Jarvis was hurt and troubled by the long balloting and want of unanimity and immediately declined the honor. There had been after his

election no provision made for his support. There had been no effort to begin an Episcopal Fund, and the Bishop-elect would be obliged to depend entirely upon his private means. At the Annual Convention held in St. Peter's Church, Cheshire, on June 1, 1796, which considered specially the interests of the recently established Episcopal Academy, Mr. Bowden was elected Principal, and a special Convention for the election of a Bishop was appointed to be held in New Haven in October. Meeting again in Trinity Church, New Haven, on October 19, 1796, there was no hesitation seemingly as to whom all the clergy and laymen wanted for their Episcopal head. The election of Mr. Bowden was unanimous. Mr. Bowden requested time for consideration and was allowed to defer his answer until the Annual Convention of 1797, when in the old town of Derby, adorned and blessed with the presence of good Dr. Mansfield for so many years, and under his presidency as senior presbyter, the Clergy and Laymen came together in those perfect days of June, of which our New England Lowell sings. Mr. Bowden was forced to say that his health forbade the acceptance of the heavy duties of the Episcopate. The Convention then chose for the second time, without a dissenting voice, the Rev. Abraham Jarvis, D.D., to be their Bishop. Dr. Jarvis was not present and no committee seems to have been appointed by the Convention to notify him of his election.* The President and Secretary of each house were instructed to prepare the proper credentials for the Bishop-elect, and thankfully the Convention separated, glad that they could soon

* See copy of the Secretary's letter, Note VII, page 249.

expect the vacant Episcopate to be worthily filled. At the Convocation of Clergy held immediately after the Convention, it was agreed that Mr. Baldwin be the attending Presbyter if Dr. Jarvis should go to Philadelphia for Consecration, and that collections be made in the various parishes for defraying their expenses, to be sent to Mr. Hubbard before "the first Sunday in August next." Bishop White, with that gracious and cordial readiness to please others which distinguished him, was willing to come to Connecticut for the Consecration, as was the preference of the Church people of the State, and appointed Trinity Church, New Haven, as the place, and the feast of St. Luke the Evangelist as the day when the second Bishop of Connecticut should be admitted to his high and holy office.* It was in the old Trinity Church that the Bishops of Pennsylvania, New York and Massachusetts, with a large number of the clergy assembled, and an interested congregation witnessed a service then celebrated for the first time on the soil of Connecticut.† The arrangements for the service seem simple, as we read them in the printed record. There was first a special meeting of the Convention, after which divine service was attended, Morning Prayer was read by the Rev. Mr. Ives, and a sermon adapted to the occasion was delivered by the Rev. Dr. Smith.‡ After the Consecration the Bishop was "recognized by the Convention," the address being made by the Rev. Bela Hubbard, of Trinity

* See Appendix II, page 262, for contemporary accounts of his election and Consecration, and Appendix III, page 263, for copies of original documents concerning the Consecration.

† Note VIII, page 250. ‡ Note IX, page 251.

Church, New Haven. Bishop Jarvis's reply is said to have been "suitable."* He then, following the precedent of Seabury, delivered his first charge. This was published and bears out the encomiums of those who heard it.

Bishop Jarvis had a high ideal of his duty as Bishop, although retaining for two years his parochial charge, he knew the needs of a diocese that for nearly two years had been without any oversight, and immediately commenced a thorough visitation. His son, the finished and profound student, Dr. Samuel F. Jarvis, tells us that his father's method was to spend a day or more in each parish. For the larger and more important parishes he chose Sunday as the day of visitation, for the smaller a week day. The service was always in the morning. The afternoon was used for travelling. In the evening there would gather around him the members of the parish, visiting Clergy and others, with whom the Bishop would have pleasant and important interviews, not merely the chat of the day, but the discussion of biblical, theological, and ecclesiastical topics. Bishop Jarvis suffered severely from asthma, and it is said that after thus bearing well his part in these discussions he would spend the night sitting in his chair supported by pillows, in the greatest pain, but he bore all with patient submission and a sweet cheerfulness which brought tears into the eyes of all who were witnesses of his sufferings. There were few parishes to visit. There was not the hurry, confusion and excitement as to the necessity

* See for the Bishop's address and that of the Clergy, Appendix IV, page 267.

for keeping the next appointment which seems to be the accompaniment of modern Episcopal visitations. Time then was not the sole consideration. It was not thought to be wasted if spent in the service of God, in learning the actual condition spiritually, financially, and otherwise of the various parishes. A Bishop was a novelty, but his character, his office, was fitly appreciated, and by the longer sojourn in the parishes there grew up that love and devotion for the Bishop which has always distinguished Connecticut. The progress during Dr. Jarvis's Episcopate was slow. It was, however, of a permanent character, as the organization of St. Michael's, Litchfield, and the revival of the parish at Hartford show. The better support of the Episcopate was among the subjects which engaged the earnest attention of many Conventions. The tax of a half-penny in the pound which had been recommended in the early days of Seabury's administration was again urged, and after 1801 a tax of one and a half mills on the dollar was substituted. There was, however, no full response to this recommendation, and although in 1792 "Trustees for receiving and holding donations for the support of the Bishop of the Protestant Episcopal Church in this State" had been appointed and incorporated, Bishop Jarvis quaintly says in his address to the Convention of 1812: "And as if nothing more was intended by the zeal that was shown to procure it, there it rested." The income of Bishop Jarvis from the Diocese was very small. The Convention records seem to pass over entirely the question of any stated salary to him.

The affairs of the Episcopal Academy, which had

been suggested in 1793, and formally authorized in 1794, and which in 1796 had received its first principal and pupils, occupied much of the time and thought of Bishop Jarvis. He knew well the power it might be made in moulding the character of the men who ought to be the strength of the Church in a few years. He was very anxious for its prosperity: besides the formal recommendation that was made of it in the Convention and the appointment of Committees to look after its prosperity, the Bishop considered the Academy the nucleus for diocesan institutions, and in 1799 removed to Cheshire and personally watched the growth of the school under its brilliant principal, Dr. Bowden. His only son was a pupil in the Academy, and his parents watched with gratified solicitude his rapid moral and mental development under the careful instruction given there. Surely the Academy should be as carefully and lovingly maintained by those who have seen the benefits it has conferred upon the Diocese in the one hundred years and more of its existence.

When the Prayer Book had been finally adopted in 1789, and used after October 1, 1790, throughout the American Church, the Bishop and Clergy of Connecticut did not think that their authority to set forth services for special occasions for which the Prayer Book did not provide was taken away. It was from the consideration that with the new order of things, without any wealthy corporation, such as the Society for the Propagation of the Gospel, to pay their salaries, there would be restlessness and uneasiness under

the method of self-government and voluntary subscriptions instead of guaranteed salaries, that the permanence of the pastoral relation was emphasized by the office of Induction of Ministers, discussed and set forth by the Convocation of Clergy at Derby, November 20, 1799, and now under the title of "An office of Institution of Ministers into Parishes or Churches," a part of our Book of Common Prayer. Prepared by the preacher at Dr. Jarvis's Consecration, the eccentric but accomplished William Smith, it shows the prevalence of correct views of the tie between minister and people in this the Mother Diocese of the American Church. The Bishop by his advice and liturgical knowledge may possibly have aided in its preparation; certainly, he, at the request of the Diocese, circulated it among the Bishops and Clergy in the other dioceses; and by its merit as well as by his influence it was finally adopted for general use. Alas! that in practice we fall behind our theory, and seldom have that solemn bond of union emphasized by insisting upon Institution.

Whether the Bishop was specially concerned in the steps which led to the publication of *The Churchman's Magazine* does not appear. This was a Connecticut project, meant to promote the sound and Christian principles of the Church. As we look now at its faded pages, as we think of those who with their care of several parishes widely separated could still give money and thought to its preparation and circulation, we are again amazed at the audacity of their faith. They were not afraid to show plainly what they believed and why. What the Academy was

doing for the boys the magazine hoped to do for the men. Tillotson Bronson and his co-editors deserve high praise. It was the very first periodical of the Church, and while its subscription list was never large in Connecticut, while its editors, as editors often do, had to shoulder a great financial burden, it was a real power. Transferred in 1808 to New York City and edited by Dr. Hobart, it did not lose its character. What Bishop Jarvis wrote for it cannot now be identified, but that he aided in its support with both money and articles is quite certain. *The Churchman's Magazine* preserved the correspondence of Dr. Johnson, it gave the letters of Dr. Seabury and the Connecticut Clergy, and is the authority for many items of our early history that otherwise might have been absolutely forgotten. With the anxiety that a very moderate support gave, with all the care that a growing diocese required, Bishop Jarvis's heart and mind were full. It is sad to think that he had to bear the ill will of some who cruelly and harshly misjudged him; that by contrast with his predecessor his Episcopate is not as fully known as it should be, and his real excellence, his very strong qualities, almost forgotten. The material for a complete history of the seventeen years of the second Bishop of Connecticut is still in manuscript. Some events that are not clearly or fully understood could be elucidated from documents which may be in existence but have never been printed or examined.

The action taken by the Bishop of Connecticut and his Clergy regarding Ammi Rogers has been often misrepresented. The case was in many respects

remarkable. Ammi Rogers, claiming descent from John Rogers, the martyr, had been a student in divinity with Mr. Jarvis at Middletown. He was talented, witty and pleasing in his manner. He seemed to have many of the qualities of a true minister of Christ, but it was only in appearance; for he was morally worthless. There was in him no honor or integrity. His breaches of the seventh commandment were notorious. For one specially aggravating instance of his lust Mr. Jarvis refused to allow him to remain under his roof. This excited the young man's anger and revenge, and from that day vindictiveness and cruelty of every sort were heaped upon the head of the Rector of Middletown by Mr. Rogers. Removing to the western part of the Diocese, he studied for a short time under Dr. Mansfield. Again the would-be candidate set forth upon his travels and in the vicinity of Saratoga, N. Y., at Ballston, whose springs were beginning to be celebrated, he read the service and preached with much unction. The work he did there seems marvelous. It is a proof of the neglect of the Church that no lay reader or clergyman had ever before settled in that region. It was a part of the vast mission field which Dominie Ellison, of St. Peter's, Albany, traversed as he had opportunity. Mr. Rogers, by his reports, which were written in an inflated style, fascinated the Clergy of New York; and he was received with applause, admitted as a candidate for Holy Orders, and about to be ordained when Dr. Beach heard the rumors affecting his character, and refused to sign his testimonials unless he could bring a written certificate that he had not been rejected in

Connecticut. As he had sense enough to forbear applying, such a certificate was easily procurable. He went among his friends and relatives in Branford, where he had not lived for at least five years, and received from them certificates of good character. The Rev. Philo Perry, of Newtown, the Secretary of the Diocese of Connecticut, not being at home when he called, a young man of his acquaintance, Isaac Davis, wrote in Mr. Perry's name a certificate, covering not only the fact but also testifying to his moral character. With this proof of his integrity, he was made Deacon by Bishop Provoost, and ordained Priest in due time. Chosen Deputy to the General Convention of 1799, and two years later leaving his work in Saratoga County, which had spread over a large area, he came to his native town of Branford and began to hold services. With his fascinating way he gathered large congregations. When Bishop Jarvis knew what he was doing, he inhibited him from officiating in Connecticut until he could produce proper testimonials from the Bishop and Standing Committee of New York. There was then no canon regulating removals, and several of the Clergy thought he should be received because he was Rector of a parish. When finally he procured letters from New York they were not satisfactory. Mr. Rogers delighted in the sensation he was creating, and still claimed the right of a seat in the Convention. Finally, after laying the matter officially before the Bishop of New York, the Bishop of Connecticut, with the advice and consent of the Clergy, and at their request, suspended the Rev. Ammi Rogers from officiating in any parish of the Diocese.

The disgraced Priest was furious; he had been chosen Rector of St. John's, Stamford, where he was supported by many influential laymen. He carried his case to the General Convention of 1804, which met in New York City. It occupied much of the time of the House of Bishops. Bishops White, Claggett, Jarvis, Moore and Parker composed the House. Bishop Jarvis, with that nicety of conscientious scrupulousness which he had, was not present when the question was considered. The decision of the other Bishops found "the conduct of the said Ammi Rogers in the State of Connecticut since he left New York has been insulting, refractory, and schismatical in the highest degree, and were it tolerated would prove subversive of all order and discipline in the Church." They declared that he was amenable to the authority of Connecticut. The Bishops also proposed the "Canon of Removals," which was the first to cover such cases. Under what Bishop Jarvis and Connecticut Churchmen thought was the "decision" of the House of Bishops, there was a session of Convocation at Cheshire, October 3, 1804, when, in the presence of the presbyters of the Diocese, the Bishop pronounced a sentence of degradation against Ammi Rogers. The accusations of the degraded man were now redoubled, some of the Clergy sympathized with him, thought the Bishop had been harsh and tyrannical, was a Lord Bishop, not a meek and lowly shepherd of the people. Mr. Rogers, with his ingenuity of language and facility for influencing the passions of men, turned it to account both politically and ecclesiastically. He defied the authority of the Bishops, he ridiculed and

slandered every one concerned in the sentence of degradation, and still officiated in defiance of law and order. A civil suit for slander, a citing the Bishop before a New York court to pay damages, were among the least of the malicious acts of this unprincipled man. Of his work at Hebron, into which he intruded, of his making men, who were undoubtedly sincere in their love and regard for the Church, aid him, we need not now speak particularly. It is enough to know that, while technically Mr. Rogers had civil law upon his side in some respects, he had openly and maliciously broken every bond of unity and order, and had exalted the individual above the Church in its constituted authorities.

It was very hard for Bishop Jarvis to think that any were ready to attribute to him qualities he did not possess. It was exceedingly bitter to find those once friends cold and distant. A man of peace, he disliked controversy and debate. A man of the purest and noblest morality, he could not tolerate the slightest approach to immorality. The Church in Connecticut was still in the experimental stage of her existence. She had not those sure and unfailing traditions and customs which now serve as precedents. She had not fully recovered from the effect of the Revolution, and had no precedent to guide her. Her Bishop acted, as he thought, upon a "decision" of his peers. Others, and among them Bishop White, regarded it as an opinion. It was while smarting under a sense of this injustice that he said in an address to the Convention of 1807: "The false tongue of the transgressor has found listening ears, and minds disposed to credit

his tales. By them the Bishop's character has been loaded with obloquy and reproach, and Korah (though thus to use the name is degrading even to Korah) in the eyes of his company has become the saint, and the Bishop the sinner."

Bishop Jarvis had the pleasure of assisting at the consecration of Dr. Benjamin Moore, of New York, in 1801; of Dr. Samuel Parker, of Massachusetts, in 1804; of Dr. John Henry Hobart, as Assistant Bishop of New York, and of the Rev. Alexander Viets Griswold, as Bishop of the Eastern Diocese, in 1811; and of Dr. Theodore Dehon, of South Carolina, in 1812. Dr. Hobart and Mr. Griswold, afterward so marked for their wonderful work in the Church, would have been consecrated in New Haven when the General Convention met here in May, 1811, but the small attendance of Clergy and Laity, and the presence only of the senior Bishop, Dr. White, with Bishop Jarvis in the House of Bishops, compelled the two Bishops to journey to New York; and there in Trinity Church, with the presence of Bishop Provoost, who came from his sick room for the service, the Consecration took place on May 29.

It was two years later, in the pleasant home he had made for himself in New Haven, in the presence of his wife and son, after having with great devotion and reverence received from the Rev. Henry Whitlock, of Trinity Church, the Holy Communion, that he gently passed from earth in the seventy-fourth year of his age. He was buried beneath the chancel of the new Trinity Church, and upon the walls of the Church may be seen the appropriate tablet with an

elegant Latin inscription which filial piety and correct taste prompted.*

The four Bishops of this Diocese have been men of marked and strong character. As we know the second Bishop better, we shall the more highly esteem him, and enroll "Abraham of Connecticut" among those whom the American Church deem worthy of high praise for the work they did, for the sufferings they endured, and for the manner in which they triumphed over many difficulties. Courage, endurance, firmness, characterize him, and thankfully do we unite in this joyous and loving tribute to a man who, in the days of the Church's weakness, did his full duty.

* See Note X, page 252. See Appendix V, page 270, for Dr. Bronson's character of Bishop Jarvis from the memorial sermon before the Convention of 1813.

BISHOP WHITE AND CONNECTICUT

OR

ONE HUNDRED YEARS AGO

BY

The Rt. Rev. OZI WILLIAM WHITAKER, D.D.

Bishop of Pennsylvania

ADDRESS

I bring to the Diocese of Connecticut the fraternal greetings of the Diocese of Pennsylvania.

Just one hundred years ago there came to this city the Bishops of Massachusetts, New York and Pennsylvania to consecrate, according to the established order of the Church, the Rev. Abraham Jarvis, D.D., to be the second Bishop of Connecticut. And besides the Clergy then present, there was gathered a congregation of Churchmen and Churchwomen drawn together by their interest in the solemn service of Consecration, as this congregation has gathered here in commemoration of that important event. But how changed are all the conditions surrounding us from those which environed them! The same sky is indeed over our heads, the same Church is our spiritual home, the same Divine Providence directs and controls the course of human events; but in all the circumstances of our individual lives and our relations with each other, there has come about an enormous change. New Haven, Boston, New York and Philadelphia were in many respects further apart from each other then than any one of them is from London to-day.

In no respect perhaps have the changes that have

taken place in this hundred years been more wonderful than in the conveniences of travel. We do not know by what method of transportation Bishop White came from Philadelphia to New Haven for the Consecration of Bishop Jarvis; but at that time there were three methods in common use: one was on horseback. A few years before that time the Hon. Wm. Ellery, of Rhode Island, made a journey from Philadelphia to New Haven which took him six long days of hard riding, and as many troublous and wearisome nights, as he records, before he was welcomed to this city by President Stiles, of Yale College. It is not probable that Bishop White came on horseback, as he was not inclined to long journeys by that method of transportation. Neither did he come by steam. It is true that John Fitch's steamboat was placed upon the Delaware in 1788, and made several trips between that city and Burlington; but the new motive power was not regarded with favor. It was rather looked upon with fear, so much so that there is a tradition that when it was known that one was about to undertake the voyage it was not unusual for prayers to be offered on the preceding Sunday that he might reach his journey's end in safety. Results proved that the anticipations were not altogether groundless, for after a few trips the boiler of the boat exploded, and it was not till 1790 that the experiment was tried again. The results then were so unsatisfactory that after a little time it was abandoned. A boat, however, had been for some years running between Philadelphia and Burlington, leaving Little Billet Wharf every week, and some time before 1797 another line was

started making weekly trips, and offering, as was announced, great attractions. Among these were that the boat had a deck which was covered with an awning to protect travellers from the rain and sun. It was also described as being fitted up with a comfortable cabin, in which was a tea table and other conveniences.

Many years before this a stage line was established between Burlington and South Amboy, making the round trip every two weeks. This enterprise encountered a good deal of opposition. It was found fault with as being a monopoly of travel. Lord Cornbury, who had favored this line, replied that so far from being a monopoly it had resulted in an increase of trade between the Delaware River and points along the line and New York to their mutual advantage. The line connected with a boat which ran from South Amboy to New York.

Another line some time after this was started running from Bordentown to New Brunswick, making weekly trips and connecting with a boat which ran from New Brunswick to Amboy, and from there to New York.

Thirty years before this a stage line had been established between Philadelphia and New York which advertised to land its passengers at Paulus Hook, now called Jersey City, in three days. The stages were Jersey wagons without springs, and for several years had the monopoly of the passenger travel by land.

A few years later another line was started running twice a week, which advertised to take passengers

through in two days in the summer, and three in the winter.

But some time before the end of the century another stage was started which was called the "Flying Machine," and advertised starting early in the morning from Philadelphia and arriving at Newark in the evening, and conveying its passengers to Paulus Hook on the following morning.

Of the details of travel between New York and New Haven we are not so well informed. The travel on horseback was common, and boats also ran with greater or less regularity, and at varying intervals. There were also stages, so that connection could be made between different lines from Philadelphia to New York, and those from New York to New Haven. It is probable that Bishop White went by boat to Bordentown, and thence by stage to New Brunswick or Amboy, and thence by boat to New York, and probably by boat the rest of the journey. In any event it is almost certain that the journey occupied not less than three days, and probably four or five.

The comparative isolation of the States and Dioceses a hundred years ago, owing to the difficulties of travel, kept men of the same faith and purpose apart from each other, and hindered the consolidation of the scattered portions of the Church into an organic whole. It is probable that this accounts for the absence of Bishop Jarvis from the General Convention of 1799 which met in Philadelphia, and that of 1808 in Baltimore. He was present at the Convention of 1801 in Trenton, and the one in New York in 1804, and the one held in New Haven in 1811.

How would Bishop Jarvis on the day of his Consecration have regarded the prophecy, had it been made, that when one hundred years hence the anniversary of his Consecration should be observed, it would be possible to make the journey from Philadelphia to New Haven in four hours and a half; or, if the greatest convenience and luxury were required, in seven hours, without leaving a luxurious seat; or, if the journey was to be made by an invalid, without rising from his couch; and that there would then be thirty-five express trains running daily each way between Philadelphia and New York, connecting with equally well-appointed and swift trains to New Haven?

From another point of view a prophecy of the changed conditions of one hundred years would have seemed to Bishop Jarvis not less wonderful. I refer to the changes resulting from the growth of the Protestant Episcopal Church in the United States. This may be well illustrated by contrasting the General Convention of 1799, the first one held after the Consecration of Bishop Jarvis, with the last held in Minneapolis in 1895. In the Convention of 1799 in Philadelphia there were present three Bishops, twenty Clergy, and eleven Laymen. These represented the Church as it existed in the States along the Atlantic coast from New Hampshire to South Carolina. The whole number of Bishops and other Clergy in all these States was then two hundred and twenty, of whom seven were Bishops—Bishop Bass of Massachusetts, Bishop Jarvis of Connecticut, Bishop Provoost of New York, Bishop White of Pennsylvania, Bishop Claggett of Maryland, Bishop Madison of

Virginia, and Bishop Smith of South Carolina. Of the two hundred and thirteen Clergy, three belonged to New Hampshire, ten to Massachusetts, four to Rhode Island, twenty-five to Connecticut, twenty to New York, seven to New Jersey, fifteen to Pennsylvania, four to Delaware, forty to Maryland, sixty-six to Virginia, and nineteen to South Carolina.

In the Convention of 1895 the Church was reported to be organized in every State and Territory in the United States from the Atlantic to the Pacific, and from the Gulf of Mexico to the Arctic Ocean. Representing these several Dioceses and Missionary Districts there were present sixty-three Bishops, two hundred and ten Clerical Deputies; and one hundred and fifty-six Lay Deputies; and the whole number of Clergy was reported to be thirty-four hundred and fifty. The ten of Massachusetts in 1799 had increased to two hundred and fifty-one in 1895; the twenty-five of Connecticut to two hundred and nineteen; the twenty of New York, after having set off four large dioceses, to three hundred and ninety-four; and the fifteen of Pennsylvania, after setting off two large dioceses, to two hundred and seventy.

There are no accurate statistics of the number of Communicants in 1799, nor are the statistics of 1895 so accurate as could be wished, but the number reported is six hundred and twenty-two thousand, one hundred and ninety-four. The increase in the number of Communicants has doubtless been more rapid than that of the Clergy, and the increase of both Clergy and Communicants has exceeded in ratio the increase in population. The growth in population

has been since 1799 about thirteen-fold; in Clergy of the Protestant Episcopal Church seventeen-fold; of Communicants at least forty-fold.

The records of the General Conventions which Bishop Jarvis attended contain so few details that it is impossible to infer how prominent a part he took in them. As has been stated, he was not present at the first following his Consecration; but we read that in that Convention there was a discussion of the Canon adopted in 1795 regulating the literary requirements from Candidates for Holy Orders. It has often been remarked that there has been a growing tendency to limit the powers of the Bishops, but it would appear from the records of this Convention that the process began very early. The Canon of 1795 gave the Bishop power to dispense with such portion of the literary requirements as he might deem expedient. That part of the Canon which gave this authority to the Bishop was in 1799 repealed, a measure which, while it deprived the Bishops of a certain power, was nevertheless one which all Bishops who value and appreciate the importance of an educated Clergy seldom desire to exercise.

In looking over the early Diocesan Convention Journals, we note many characteristics distinguishing that period from the present. For instance: In the Convention of the Diocese of Pennsylvania following the Consecration of Bishop Jarvis, a clergyman asked leave of absence from Friday till Tuesday, which was not granted, showing how high a sense the Convention entertained of the obligation of its members to attend to its business. In the same Convention

Bishop White announced his intention thereafter at each annual Convention to deliver an address or charge, and his purpose was cordially approved by vote of the Convention. But the attendance at the annual meeting the next year was smaller than usual, and the Convention by vote requested the Bishop to postpone the delivery of his address till the following year; which is a clear indication that the Churchmen of that period were not so fond of addresses and exhortations as the present. In the Journal of the next year no mention is made of Bishop White's delivering the address prepared for the previous year or any other, although from the Journals of subsequent years it appears that he carried out the purpose which he had before declared.

The wonder which would have filled the mind of Bishop Jarvis had he been able to foresee the marvelous progress that was to be made in everything pertaining to individual and public convenience would have only been equalled by the thankfulness which would have filled his heart had he been able to anticipate the growth of the Church, and the increase of the Master's Kingdom. With what joy would he have contemplated the prosperity of his own Diocese could he have foreseen the steadfast witness which it was to bear to the faith and order of the Church, under the benignant rule of the impartial, large-minded Bishop Brownell; the loyalty of its Clergy and Laity to established law and order for which they are now, as they have ever been, conspicuous; the splendid devotion of its women which has placed them in the front rank of Missionary effort and made them to be

admired and honored by the whole Church; and the memorable administration of the present wise, strong, loving and beloved Diocesan, who, for forty-six years has blessed this Diocese and the Church at large with his Episcopate. All this is secure. And for all this we may well thank God. And we also may look forward with joyful anticipation to the future of the Diocese of Connecticut; for we may well cherish the confident hope and assurance that he who is to be consecrated to-morrow will carry the standards of this noble Diocese still higher, and stimulate it to greater zeal and usefulness in the service of God, and for the welfare of mankind.

To the Bishops and Clergy and to the Churchmen and Churchwomen of Connecticut, I give again the cordial good wishes of the Diocese of Pennsylvania.

Bishop Provoost and Connecticut

BY

The Rt. Rev. HENRY CODMAN POTTER, D.D., LL.D., D.C.L.

Bishop of New York.

ADDRESS

It was Mr. Lowell, I think, who once wrote a paper entitled, "Concerning a Certain Condescension in Foreigners," and I confess that I always feel as if I had experienced something of that condescension when I am invited into the Diocese of Connecticut. Of a president of Harvard University, whose aristocratic and exclusive habit of mind was a remark, even in Boston, it was once said that, when he reached Paradise—if he ever got there—he would probably put up his glasses and look about him, and say, "Well, really, that is a very promiscuous assemblage!" and I can imagine in the mind of a Connecticut Churchman, something of that sentiment when he sees anybody from New York associated with this function. I have lived in the Diocese of New York a quarter of a century, and I believe it is the first time that I have ever been honored with an invitation to take part in a Diocesan function in Connecticut. You are a very exclusive people, and you have that fine sense of ecclesiastical superiority that is expressed in the phrase "Connecticut Churchmanship." I always wonder why people do not speak of our Churchmanship in New York in the same way; but it is consid-

ered, I believe, too heterogeneous; and, like the recommendations of patent medicines, it seems sometimes as if a clergyman were not strictly orthodox unless he could be recognized by the signature which describes him as "a Connecticut Churchman." Under these circumstances I am profoundly sensible that if it had not been for the invitation of my dear friend, the Rector of Trinity Church, I might not have been permitted to come here at all to-night. And I am indebted to my brother, the Bishop of Pennsylvania, for giving me the opportunity,—as his address has suggested it, by way of contrast to the very interesting presentation which he has made of the life and statistics of the American Church in the times of Bishop Jarvis,—of recurring to that elder atmosphere out of which your Diocesan individuality, if I may describe it so, grew.

The early history of the American Church, I venture to think, has yet to be written. The age of candor in ecclesiastical history has not quite come. But the time will come when traditions which are floating in the minds of men, and which are passed about as the old traditions were, rather by word of mouth than by written letter, will take shape, and so realize what I think it would be extremely interesting to the Church to realize,—what were the constituent elements which made up the life, what may be called the mind, of the early Church in this country, and what, on the whole, were its distinguishing characteristics. I venture to think that the characteristics and tendencies that went to form that mind are illustrated in a very interesting and very suggestive way by the names and characters

and ministries of the three men with whom the Consecration of Dr. Jarvis is associated; and my brothers of Pennsylvania and Massachusetts and I are asked to be here to-night, not because you people of Connecticut are especially a neighborly people, but because we have the fortune to be the successors of the three bishops who consecrated for you your second Bishop of Connecticut; the bishops, in other words, of Pennsylvania, of New York and of Massachusetts.

Nothing could be more typical, I think, of what might be called the tendencies of the mind and the religious life of the Church of the United States in the year 1797, than the characteristics of these three men. *Primus inter pares*, beyond peradventure,—and I am sure my brother of Massachusetts will concede to me the right to say so,—*primus inter pares* was the Bishop of Pennsylvania; that remarkable figure, so benignant in his old age, so interesting in what may be called the philosophic qualities of his mind, so singularly blessed in the influence which he was able to exercise upon the early life of this Church; and yet through it all, a man of such marked humility, and prudent reserve, and self-effacement. I was reading within a few days a letter of my father's in regard to Bishop White, in which he mentions this incident, as an illustration of his remarkable moral courage; and I tell it because it shows what a man who, I venture to think those who knew him—and there are some in this church to-night who did—will admit was himself a man of moral courage, estimated as illustrating moral courage in connection with the life and work of such a man as Bishop White. My father

tells the story of the Bishop's having been present at the meeting, on one or two occasions, of some corporation of which he was a member, at which two gentlemen were absent whose presence was necessary to make up a quorum, and whose absence, it was very well known, was occasioned by no serious obstacle which hindered their coming. On the second occasion when this occurred Bishop White rose in his place and moved that thereafter, if any member of the Board was absent for two successive meetings, he should cease to be a member of the Board; and he was restrained with difficulty from enforcing the passage of this resolution. Now I think if you will reflect a moment, that that gives a very good image of the somewhat colorless type of character of the clergymen of that generation. I do not believe, if I or my brethren were to rise and make such a motion because our time and patience had been trifled with by the want of courtesy of two gentlemen, that anybody would think it was an illustration of remarkable moral courage. I venture to think that our associates would be very much obliged to us for doing a thing which brought others to their senses and reminded them of their obligations. But the period of which these men were a part, and which their Episcopate partly illustrated, was a period in the Church, and especially in the Episcopate, of what I should be disposed to describe as great moral reserve. The Church in its relations to the world about it, and to other religious communions, was an object of suspicion, had not lost the ill-odor, to a great many American minds, of its recent British connection; and the clergy were expected to be very pacific

and rather self-effacing people, who did not put themselves much forward in public affairs, and who expressed themselves with great reserve upon all public and popular questions.

The characters of the three men who were associated in the Consecration of Dr. Jarvis, as you will find, are more or less definitely brought out in the historic records which describe them. One characteristic of the three men was what might be called—with perhaps the exception of Bishop Provoost,—their inoffensiveness. I do not want to hurt the feelings of my dear brother of Massachusetts, but I venture to say that if Dr. Bass lived nowadays he would be regarded as an extremely colorless man. He does not seem to have had the qualities of leadership in any particular. He had great grace and benignity of presence, great sweetness of character, great humility. All of these may well adorn the Episcopate; let us who are in it deplore the fact that they do not oftener adorn it! but I venture to say that characteristics such as these are not a complete equipment for the Episcopal office in the times that you and I are a part of. There is a good deal more needed that is more positive, more strong and rugged, in such a generation as ours. And what was true of the singular gentleness and meekness of Bishop White in these regards was equally true of Bishop Bass. He was a kindly, gentle, loving, benignant man. The only one of the three consecrators of Bishop Jarvis who differed from these in this particular, was the one for whom, as his successor, I have the right here to claim the preëminent honor of having been the first to find out what

his relations were to the United States of America, to affirm them in unequivocal frankness and courage,—I mean Bishop Provoost. If you will come to the See House in New York I will show you a portrait of Bishop Provoost hanging in the library, from which I think you would recognize the fact that he was a man of distinctly warlike elements. It was in 1770 that the people of Trinity Church, New York, found out that his attitude to the question of the independence of the United States was so explicit that they told him they hadn't any further use for his services, and he resigned, retreated into Westchester County, which was more liberal and tolerant, and then further up the river to Dutchess County, where he organized a band of men and armed them, and armed himself for the purpose of resisting, on one occasion, a British invasion that threatened to cross the river from West Point. The parish of Trinity Church, New York, did themselves the great honor of inviting him to come back as rector as soon as the war was over.

Bishop Bass, in contrast with Bishop Provoost—Dr. Bass, I think he was then—had a good deal of difficulty in regard to the matter of reading the prayers for King George and the rest of the royal family. The congregation didn't want him to read them, and he did not want to cease reading them. After a while he compromised the matter by leaving them out; and then, with a New England thrift which I have thought very interesting, when the war was over, after conducting the services with a Republican Prayer Book, he presented the bill for those services to the Society for the Propagation of the Gospel in Foreign Parts, which

had refused to pay his salary as a missionary after he had refused to say prayers for the King and the royal family. I confess I should have enjoyed being present at the Board meeting of the S. P. G. when the Rev. Dr. Bass's letter was read. I am bound to state that he did not get his money.

These were the three men, no one of them conspicuous in ways in which the obligations and responsibilities of the modern Episcopate so often constrain it to stand out and stand forth—these were the three men who were brought together to consecrate Dr. Jarvis. When I came to my present office I tried to look up the traditions of Bishop Provoost, and I found there was one old lady living in the city who remembered him, and I took great pains to pay my respects to her, and asked her if she could recall any personal trait of the first Bishop of New York for which he was marked. She said "yes, he was extremely useful at fires," which suggested a tradition in regard to another divine, which I confess led me to discontinue the inquiry.

Bishop Provoost, like the others, was a man of his time, a genial, kindly man, who detested a Methodist, I am sorry to say, and who expressed in a letter when rector of Trinity Church his great satisfaction with his connection with the parish, which he said was only impaired by the presence of certain restless elements in the community, adding: "For my part, I do not know that there is anything in the world that I dislike so much as bigotry and enthusiasm." Enthusiasm was a motive which he was absolutely incapable of understanding. And yet he was a consistent, fear-

less, faithful, devoted pastor and friend, who brought into the Consecration of the second Bishop of Connecticut what I venture to say, even in your presence, distasteful as it may be, I think one of the most important elements in the Connecticut line. For, as I began by saying, that certain condescension of the Churchmen of Connecticut which we in New York sometimes experience, grew out originally of your sense of superiority because before us you got your Episcopate through Seabury and from Scotland. And there was a time, I suppose you know, when you came very near perpetuating the Scotch line. Dr. Jarvis was urged by Bishop Seabury to go to Scotland and be consecrated by the Scotch bishops; and if he had succeeded in persuading him to do so, and those two bishops had persuaded some other man to do the same thing, you would then have gotten in America two distinct lines of succession, and that would have been one of the most disastrous things that could possibly happen to the Church in the United States. It was very desirable that the two lines should run into one just as soon as possible. They would have run into one sooner if it had not been because of the marked attitude of reserve which Bishop Provoost from the beginning maintained to Bishop Seabury, which we in New York still regret but for which you must not continue to punish us. But when Bishop Provoost and Bishop White, and, best of all, for the reason that I am going to show you, Bishop Bass, were asked to come to Connecticut and consecrate Dr. Jarvis, then they dismissed the theory of a separate Scotch succession; for Dr. Bass was the only man of the three who, in his

own person, united the two successions. Dr. Bass had been consecrated by Bishop White, Bishop Provoost and Bishop Claggett; but Bishop Claggett had been consecrated by the four bishops then in the American Church, of whom Seabury was one; and so, in this roundabout way, through the person and the hands of Bishop Bass, he standing for Claggett, and Claggett standing for Seabury, there came into the Consecration of Dr. Jarvis the two elements of the Consecration at Lambeth and the Consecration in the Upper Room in Scotland: and in that regard the Consecration of Dr. Jarvis is one of the most interesting events in American Church history.

It is still more interesting, my brethren of Connecticut, as you know a great deal better than I, because of the qualities that adorned Dr. Jarvis's character,—an engaging personality, not unlike in some respects those to which I have referred,—marked by preëminent modesty, gentleness, humility, and self-effacement, but sufficiently distinctive to take him out of the realm of colorless men. I confess that the history of his pacific Episcopate—the disinclination with which at first he consented to take up its responsibilities and the reluctance with which he assumed them; the lowliness with which everywhere he bore himself; the intelligence, wisdom and patience with which he accepted the burdens of the Church in this Diocese, and the fidelity with which everywhere he discharged them, are matters which make it well to honor his memory, not only when you celebrate the Centenary, but during every year of your Diocesan life. The picture which a young friend, a kinswoman,

and descendant of his, gives of the good bishop, accompanied by his wife—you haven't had such a spectacle as that in Connecticut for a good many years!—traveling about the Diocese in a gig and visiting the parishes with Mrs. Jarvis, gives one a sort of idyllic conception of the Episcopal office and of its relations to the domestic life of the clergy and the people, which has a charm quite its own. The traditions also of Bishop Jarvis's invariable courtesy are something which lingers not only in the Diocese of Connecticut but in the Church at large, like a fine aroma. You remember the instance of the ladies who came from South Carolina to witness at Yale College the graduation of their sons, and how the Bishop, having found out that they were Churchwomen, asked them to his house to tea, and retreated after it to his study to perpetuate that happy tradition of Connecticut which, I am glad to say, has not perished, of smoking his pipe; and how he was suddenly disturbed by a shriek in the adjoining drawing room, and on going to find out what was the matter, discovered that one of the ladies had fainted away because overcome by the smell of his tobacco. It is something, I think, that has in it an element of the heroic, and in that I venture to think my brother of Pennsylvania will sympathize with me, that he never touched a pipe from that day to the end of his life! The chivalric quality here, illustrated itself in many other ways, and all through his Episcopal relations there was a signal blending of gentleness, consideration and timely candor, which gives a very charming quality to his character.

It is told of him, you remember, that on one occasion he had as a visitor a clergyman from the South, who was to preach for him. On their way to the church the clergyman said: "My sermon is rather long, and if you have no objection, Bishop, I will omit the ante-communion service." "Certainly not, my dear sir," said the Bishop; "if you have anything in your sermon that is better than the Ten Commandments and the words of Jesus Christ, by all means leave them out!" and the clergyman didn't. That is a quality in the Episcopate of great value. I venture to think that the man to whom that rebuke was administered never forgot it; and I wish the Bishop might come back sometimes and rebuke us in these modern days, impatient with the Church's order, and eager more and more to abbreviate our services.

Noble and gracious figure! I congratulate you, brethren of the Diocese of Connecticut, that you have a memory so sweet, so fragrant, so stainless, so reverent, so scholarly, and so engaging. As my dear brother, the Bishop of Pennsylvania, has well reminded you, the *catena* of succession which has lengthened out since then has, through the great goodness of God, been worthy of your noble past. It is the sorrow of all our hearts here to-night that, in keeping this feast your own Bishop is not with us. It is the joy of your hearts, as it is of mine, that to-morrow you are to have another whom you may call your own Bishop, and who, as one who has known and loved and respected him, I may venture to say, will bring to you the best qualities and perpetuate among you the very best traditions of your great and noble Diocese. May God prosper him, and you, and the whole Diocese in your common work!

Bishop Bass and Connecticut

BY

The Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D.

Bishop of Massachusetts.

ADDRESS

Following the example of my elder brothers of Pennsylvania and New York, I wish, in behalf of the Diocese of Massachusetts, to bring their heartiest greetings to the Diocese of Connecticut on this the one hundredth anniversary of the consecration of Bishop Jarvis, and in this, its happy consecration season.

Of the three Bishops who joined in the Consecration of Bishop Jarvis, the one whose name is least familiar to the Church was Edward Bass, first Bishop of Massachusetts.

It is natural, for when at the close of the Revolution the Church was gathering herself together and beginning to realize her integrity, the vitality at the extremities was very weak and Massachusetts was able to report only two clergymen in her eastern counties, the Rev. Edward Bass, Rector of St. Paul's Church, Newburyport, and the Rev. Samuel Parker, Rector of Trinity Church, Boston. They were both sons of Massachusetts and graduates of Harvard College.

In Berkshire County there was living the Rev. Gideon Bostwick, the pioneer missionary, whose ministry of twenty-three years extended throughout Western Massachusetts, Eastern New York, and

Eastern Vermont. Although he was an intrepid Loyalist, his earnest and fruitful work was uninterrupted during the years of the Revolution, and he retained the respect and affection of all who knew him.

Soon after his graduation, Mr. Bass became a licentiate, and as such preached in the Congregational Churches. He was soon led to enter the ministry of the Episcopal Church and became Rector at Newburyport in 1752. During the war he discreetly held aloof from political questions and ministered quietly to his people. That the work and services of the Church might continue, he omitted, very soon after the Declaration of Independence, the prayers for the King, and was therefore deprived of his stipend from the Society for the Propagation of the Gospel.

As this is an historical occasion, I trust that I may be pardoned for making one or two historical statements which may have some interest and which reveal the character of one of the Consecrators of Bishop Jarvis.

We are familiar with the fact that in the organization of the Episcopal Church the emphasis of the movement of those who centered around Philadelphia, under the leadership of Doctor White, was upon federation and organization with the inclusion of laymen, while the men of Connecticut, led by Doctor Seabury, made it their first and for the time their only duty, to obtain the Episcopate from England or Scotland; the introduction of laymen into the government of the Church was looked upon with scant sympathy. The latter has been incorrectly called "the ecclesiastical idea of New England," or "the

New England attitude." Weak in numbers as was the Church in Massachusetts, the few men there had the courage of their convictions and they followed neither Connecticut nor Pennsylvania.

With Connecticut, Messrs. Bass and Parker agreed that the first step was to obtain a Bishop. "It is our unanimous opinion," went forth a circular letter from Massachusetts, "that it is beginning at the wrong end to attempt to organize our Church before we have obtained a head. . . . ." "It is needless to represent to you the absolute Necessity of adopting and uniting in some speedy measures to procure some reputable Person who is regularly invested with the Powers of Ordination &c to reside among us, without which scarce the Shadow of an Episcopal Church will soon remain in these States."

To Connecticut the Church turns to-day as ever in gratitude for her prompt action in sending Seabury to Scotland for Consecration.

When, however, Connecticut hesitated at the reception of laymen into the Church's Councils and Seabury wrote, "I cannot give up what I deem essential to Episcopal Government, by admitting laymen into any share of it, farther than the external or temporal state of things may require," Bass put himself on record in the words, "The authority to make canons or laws should be placed in a representative body of Clergy and Laity conjointly."

Thus the small Massachusetts group, led by Bass and Parker, kept true to the traditions of the independent spirit of Massachusetts.

May I mention another fact.

Just before the election of Mr. Bass as Bishop, the Church was in its most critical position, divided by two parties which might easily break into open hostility. Bishop Seabury had returned with his Orders from Scotland and under obligations to the Scottish Church. Bishops White and Provoost had come back with English Orders and with obligations of honor to the Church of England. There was in the body of their respective followers much mutual suspicion and some hostility. With three Bishops necessary for the Consecration of a Bishop and for the full organization of the Church, how was the consummation to be brought about? Each party was tempted to gain precedence by the consecration of other Bishops in Scotland or in England. Mr. Parker was approached on the subject by both Bishops White and Seabury. But he had in mind the plan of uniting the English and Scottish Succession in one Consecration. The Convention of 1789 was approaching and action had to be prompt. A meeting of the Clergy of Massachusetts and New Hampshire was quietly called and Mr. Bass was elected Bishop, in order, as their act read, "to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and compact this mystical body of Christ."

The result was that the General Convention affirmed by resolution "That a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy, exists in the United States," "That Bishops White and Provoost are requested to unite with Bishop Seabury in consecrating Rev.

Edward Bass, as requested by 'The Act of the Clergy of Massachusetts and New Hampshire.'"

Although the Consecration of Bishop Bass did not take place at that time, the desired result was accomplished and the Church was united. Soon after the death of Bishop Seabury, six years later, Bishop Claggett joined in the Consecration of Bishop Bass, who, in laying hands on Doctor Jarvis, brought back to Connecticut the Scottish Succession.

Before I close, allow me to emphasize two or three familiar thoughts.

I mentioned that Messrs. Parker and Bass were sons of Massachusetts. To that fact I believe much of their influence was due.

From the time that President Cutler, Mr. Johnson and the others in New Haven, entered the ministry of our Church, a native born ministry has been one of the strong features of Connecticut Churchmanship. Her Clergy have been sons of the soil, in sympathy with her traditions, religious spirit and institutions. And in her Bishop Coadjutor-elect, the Diocese is most happily sustaining her traditions; a son of the soil, a son of Yale, he is simply coming home to take up his work among his own people, and to lead them on through the principles and traditions of the past into the thought and activities of the next century.

Acknowledging to the full the debt that our Church owes to the Clergy born in England and other lands, who have served her devotedly, and who are now ministering at her altars, I believe that in the long run the American Church is best administered and

led by men who through birth and education are one with the American people.

Again, the glory as well as the by-word of Connecticut Churchmanship has been its conservatism. I want to emphasize the glory, for such it is. In a period when men are alert for everything that is new, and when novelty is often more esteemed than truth, when the multiplication of words and of books tends to deafen and blind us to the wisdom of the past, when even in matters ecclesiastical the temptation of many men is to disregard authority and to do that which is right in their own eyes; it is well, aye, it is essential that there be a strong body of men who conserve the older traditions, who with an intelligent appreciation of the present hold up before us the noble traditions of the past, who emphasize the worth of law and order, and who keep the principles of the Church deeply and solidly laid in men's minds in order that the structure of modern thought and life may be sustained.

Each school of thought and temper of mind has its use in the Church from the most advanced to the ultra reactionary, but there is only one school that is essential to the existence of the Church, and that is the school of intelligent conservatism.

Finally, I want to emphasize the worth and power of personality in the Church. We meet to-morrow to perpetuate an Institution, but we meet also to consecrate a man.

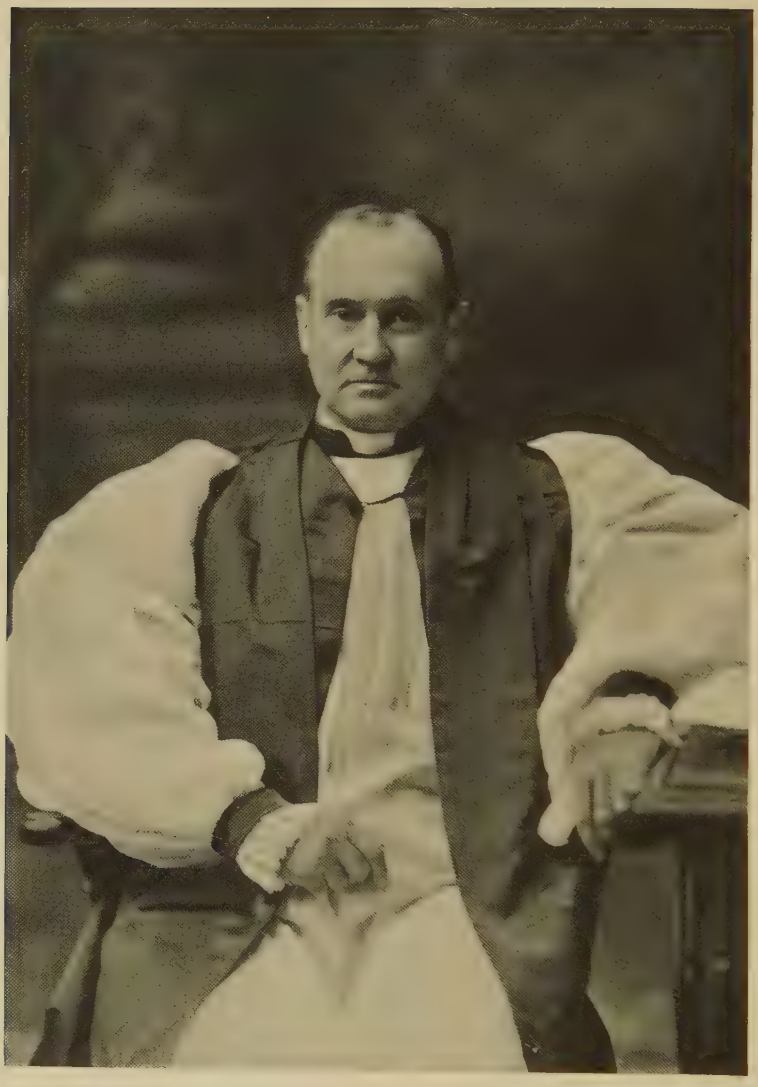
Seabury, Jarvis and Brownell were Bishops; they were also men worthy of the Episcopate. Their characters struck the note of the Church here

and the Clergy and Laity of the former generations responded.

John Williams is the Bishop, the learned theologian, the wise statesman and the strong ecclesiastic. The spiritual powers which have flowed from him in his Master's name have been for the refreshing and inspiring of the men and women of Connecticut. His personality has dominated; no, it has never dominated, it has roused, inspired, cheered and led the Church throughout the land.

Connecticut and her Bishop have taught us what one man can do for the Church, what one citizen can do for his State, what one Bishop can do for his people.

Account of the Services at the Consecration of the Bishop Coadjutor



Chauncey B. Brewster

CONSECRATION OF THE BISHOP COADJUTOR

The Services of the Consecration Day began with early celebrations of the Holy Communion: at Christ Church at half past seven, the Rev. George Brinley Morgan, Rector, being the celebrant; at St. Thomas' Church at eight o'clock, the Rev. William Agur Beardsley, Rector, being the celebrant, assisted by the Rev. Robert Morris Kemp, Curate of St. Paul's Chapel, Trinity Parish, New York City; at St. Paul's Church at half past eight, the Rev. Edwin Stevens Lines, D.D., Rector, being the celebrant, assisted by the Rev. George William Phillips.

A large concourse of people stood without Trinity Church, from an early hour in the morning, many of them being those entitled to admission, others drawn by interest and curiosity, waiting for the opening of the doors. The arrangements for keeping clear the tower entrance for the Bishops, Clergy and Laity who were to have specially reserved seats, were admirably carried out under the direction of Mr. Benjamin R. English, the chief marshal. The clergy of the Diocese, invited guests, visiting clergy, and the students of Berkeley Divinity School, vested at the United

Church Chapel, No. 300 Temple Street, which had been courteously offered for that purpose by the authorities of the United Church. The procession from the United Church Chapel was marshalled under the direction of Mr. Burton Mansfield, and marched across the Green through an attentive throng of people who lined the route to Trinity Church. This part of the procession met the Bishops, other Clergy and Choir at the tower entrance of the Church, and, while the processional hymn "We march, we march to victory" was singing, the entire procession moved up the middle alley in the following order: the Choir; the Rev. Frederick William Harriman, Secretary of the Diocese; the Rev. Daniel Henshaw, S.T.D.; the Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Massachusetts; the Rev. Stewart Means, Rector of St. John's Church, New Haven; the Rev. Henry M. Sherman, Archdeacon of Fairfield, and Secretary of the Standing Committee; the Rev. Edwin Stevens Lines, D.D., Rector of St. Paul's, New Haven; the Rev. Samuel Hart, D.D., Registrar of the Diocese, member of the Standing Committee and Secretary of the House of Bishops; the Rev. J. Livingston Reese, D.D., Registrar of the General Convention; the Rev. William Given Andrews, D.D., member of the Standing Committee; the Rev. Samuel Fermor Jarvis; the Rev. Storrs O. Seymour, D.D., President of the Standing Committee; the Rev. John Binney, D.D., Sub Dean of Berkeley Divinity School, member of the Standing Committee, and Archdeacon of Middlesex; the

Rev. Benjamin Mowatt Yarrington, Rector-Emeritus of Christ Church, Greenwich, and senior presbyter of the Diocese; the Rev. Francis Thayer Russell, D.D., Rector of St. Margaret's School, Waterbury, and Professor of Elocution in Berkeley Divinity School, Middletown, and the General Theological Seminary, New York City; the Rev. Charles O. Scoville, and the Rev. Clarence W. Bispham, Curates of Trinity Church; the Rev. George William Douglas, S.T.D., Rector of Trinity Church;

THE REV. CHAUNCEY BUNCE BREWSTER, D.D.,
BISHOP COADJUTOR ELECT,

vested in rochet; attended by the Rev. William Mercer Grosvenor, Rector of the Church of the Incarnation, New York City, and the Rev. Henry Ferguson, Northam Professor of History and Political Science, Trinity College, Hartford; the Rt. Rev. William Ford Nichols, D.D., Bishop of California; the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts; the Rt. Rev. George Worthington, D.D., LL.D., Bishop of Nebraska; the Rt. Rev. William Paret, D.D., LL.D., Bishop of Maryland; the Rt. Rev. Courtland Whitehead, D.D., Bishop of Pittsburgh; the Rt. Rev. William David Walker, D.D., LL.D., D.C.L., Bishop of Western New York; the Rt. Rev. Ozi William Whitaker, D.D., Bishop of Pennsylvania; the Rt. Rev. Henry Codman Potter, D.D., LL.D., D.C.L., Bishop of New York; the Rt. Rev. William Croswell Doane, D.D., LL.D., Bishop of Albany; the Rt. Rev. Abram Newkirk Littlejohn, D.D., LL.D., D.C.L., Bishop of Long Island, and

Bishop Presiding at the Consecration, attended by his chaplain, the Rev. Wilmer P. Bird, Precentor of the Cathedral of the Incarnation, Garden City, bearing the pastoral staff; the Clergy from the United Church Chapel in this order: Archdeacons of the Diocese, not seated in the Chancel, members of the faculty of Berkeley Divinity School, not seated in the Chancel, the clergy holding official positions in the Diocese, not seated in the Chancel; official representatives of other Dioceses; the clergy of the Diocese in order of canonical residence, the students of Berkeley Divinity School in academic gowns. The President and Faculty of Trinity College, with the exception of Professors Hart and Ferguson, assembled in Trinity Parish House, 160 Temple street, from whence, attired in collegiate gowns and caps, they proceeded to the Church previous to the main procession, and occupied seats specially reserved for them near the Chancel. The entire procession marched two by two, save only that the Rector of Trinity Church, New Haven, the Bishop Coadjutor elect, the chaplain of the Bishop of Long Island, and the Bishop of Long Island, each walked alone. The Bishop of Long Island with his chaplain, and the Bishops of Albany, New York, Pennsylvania, Maryland, Massachusetts, Pittsburgh, Western New York, were within the Sanctuary; the other Bishops, the Rector and Curates of the Parish, and the fourteen other specially invited clergy occupied their assigned seats in the Choir. The Bishop Coadjutor elect, with his attending presbyters, was seated at the head of the middle alley, just below the Chancel steps. The rest of the vested

Clergy occupied the pews on either side of the middle alley.*

At the conclusion of the processional hymn, the Secretary of the House of Bishops read the Commission issued by the Presiding Bishop to the Bishops of Long Island, Albany and New York, to consecrate the Bishop Coadjutor elect of the Diocese of Connecticut.†

The Introit from Psalm xci: "Whoso dwelleth under the defence of the Most High," was then exquisitely sung by the Choir.‡ The Communion Office was begun by the Bishop of New York, who also read the Epistle, Acts xx, 17; the Bishop of Pennsylvania read the Gospel, St. Matthew xxviii, 18. The Nicene Creed was sung by the whole congregation led by the Choir. Then followed the hymn, "The Church's One Foundation;" after which the sermon was preached by the Bishop of Maryland from St. Titus i, 5.

At the conclusion of the sermon, the Bishop Coadjutor elect was presented for Consecration to the Bishop Presiding by the Bishop of Nebraska and the Bishop of California. Upon the call for testimonials, the Registrar of the Diocese read the official Certificate of the election and the Testimony of the Convention of the Diocese of Connecticut, the Secretary of the Standing Committee read the certificate of the consent given to the Consecration by the Standing

* As accurate a list as possible of the Clergy in the procession will be found on pages 300–303.

† A copy will be found on page 295.

‡ The full musical programme is given on page 310.

Committees of fifty-four Dioceses (being all who, at the time of the Consecration, had replied to the request for consent), including the form of canonical testimonial signed by the members of said Standing Committees, and the Registrar of the General Convention read the Certificate of the Presiding Bishop, that consent had been given to the Consecration by a canonical majority of the members of the House of Bishops.*

After the Bishop elect had made the Promise of Conformity, the Bishop Presiding bade the congregation to prayer, and the Bishop of Albany said the Litany. The Bishop Presiding then put to the Bishop elect the prescribed questions, which were answered by Dr. Brewster. After the special prayer for the Bishop Coadjutor elect had been said by the Bishop Presiding, Dr. Brewster put on the rest of the Episcopal Habit, during which the Choir sang the anthem from Psalm cxxii, 6, 7: "Pray for the peace of Jerusalem." The Bishop Coadjutor elect then knelt before the altar, all the Bishops gathered around, and the Bishop of Albany led them in singing antiphonally with the Choir and congregation, the "Veni, Creator Spiritus." The Bishop Presiding said the solemn prayer immediately preceding the Consecration, all the Bishops present placed their hands upon the head of the Bishop Coadjutor elect, and the Bishop Presiding said the momentous words which made Chauncey Bunce Brewster a Bishop in the Church of God. The charge was then given to the newly consecrated Bishop, the Bible delivered to

* For these documents see pages 293–299.

him,* and rising from his knees, the Bishop Coadjutor of Connecticut was received by his brother Bishops within the Sanctuary.† The alms of the congregation were then received, the Offertory Anthem being I Chron. xvii, 26, 27: "Lord, thou art God." The Bishop Presiding then proceeded with the Communion Office assisted by several of his brethren. As is provided by the rubric in the office for the Consecration of Bishops, "the new consecrated Bishop, with others," those in the Chancel, received the Holy Communion. The final prayer was said and the Benediction pronounced by the Bishop Presiding. After singing the "Nunc Dimittis," the recessional hymn, "Rejoice, ye pure in heart," was sung, the long procession reformed, and marched down the middle alley; and the large congregation dispersed. Those in attendance agree that for order, devotion and beauty, the combination of simplicity and grandeur, few consecrations of a Bishop in this American Church have surpassed that of Bishop Brewster.

* This Bible was presented to Bishop Brewster by the Rector, Wardens, and Vestry of Trinity Church, New Haven.

† A copy of the Letter of Consecration is given on page 299.

CONSECRATION SERMON

BY

The Rt. Rev. WILLIAM PARET, D.D., LL.D.

Bishop of Maryland

TRINITY CHURCH

CONSECRATION SERMON

TITUS I. 5.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

At the close of this Epistle to Titus there is a supplementary paragraph or note as follows: "It was written to Titus ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia." Those who will not acknowledge any evidence of Diocesan Episcopacy in the Bible, tell us at once that this note is no part of God's word; that it was not, like the body of the Epistle, written by St. Paul: that it cannot claim inspiration or his personal authority: that it is a mere memorandum, of later days, by someone unknown, some copyist perhaps of the first manuscript, very much like the memorandum which a clerk of our own time endorses on a paper to be filed away. We grant it. It is even so. St. Paul did not write it. It was not inspired. And although written very early indeed, it only testifies the understanding of those of that early day. The early Church, the very early Church, did accept this Epistle as written to Titus ordained Bishop of Crete.

But though St. Paul did not write this particular note, he did write and record elsewhere, as part of the Holy Scriptures which all Christians accept as inspired, the very same assertion. He does not wait for the end of his Epistle or letter, to add a note or superscription. He puts the address, after the manner of letter writing in those days, at the beginning. "To Titus, mine own son after the common faith . . . . . For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I have appointed thee." Not the very same words, but the very same facts. "To Titus," appointed by direct Apostolic authority to do personally a specified work in a region or district distinctly named and limited. The Ordination by St. Paul; the office named not by the word Bishop, but by the statement of the duties and powers which none but a Bishop could exercise; and the region, Crete. Plainly it is just as the foot note says, "Written to Titus, ordained the first Bishop of the Cretians."

It will bear repetition, Brethren. The Ordination, "I left thee,"—"as I had appointed thee." The Bishop's office: not one of many Presbyters, his equals, but one over many Presbyters or elders, with authority: himself to set in order, that is, to correct, to direct, to arrange, to govern, and to ordain; not to bid others ordain, but to do it himself; the very powers and marks of the Bishop's office ever since; the governing and ordaining powers. And the definite region, Crete; as distinctly that Bishop's Diocese or sphere of work as Maryland is mine to-day. Not

the Presbyter for one city or town, but the Overseer or Episcopos of all the Presbyters in all that Island of Crete. Indeed, Brethren, they must, one would think, read with eyes very prejudiced, who do not see the Bishop and his Diocese in this Epistle.

To two things here named I ask your closer thought: to the Diocese as the sphere of the Bishop's work, and to the two great parts or instances of that work as St. Paul here names them. You may perhaps think that I should have named a third, the Bishop himself. And if we could know much about Titus himself, if we could have any full and sure story of his life, if there had come to us any definite history of his episcopal work, we might well learn much from his example. Later times in the Church have given us some grand and noble instances, fully told, of the consecration of great learning, great natural gifts and grand character to the work of Christ in that sacred office. And every Bishop of to-day looks back to such and studies them to stimulate himself to deeper devotion. We wish we knew just what Titus did, as Bishop, but we cannot have that history.

The field for these labors was the Island of Crete, so sadly prominent in men's thoughts to-day. Its limits were defined, not by lines which might be changed from time to time by fortunes of war or policy, but by God's own hand in the clear drawn ocean bounds. It included about 4,600 square miles, more than some of our smaller Dioceses to-day, and very nearly equal in area to this Diocese of Connecticut. It was at that time quite thickly peopled; far more so than it is at present. Homer, in earlier days,

told of its hundred cities. It is probable that in the days of St. Paul it numbered not far from 600,000 inhabitants, and in that respect also was nearly equal to this Diocese. The communication or journeying throughout must have been comparatively easy. Besides the fact of its surrounding coast margin, where one could go from point to point very easily by boat, the hundred towns in that small area could not have been very far apart; and unless it differed much from all other Roman territory, it must have had excellent Roman roads.

It has been assumed by some that by Apostolic rule or usage every city was to have its Bishop; but we have here the one Bishop for a hundred towns; a territorial, rather than a city Diocese, and named not after a See City, but after the whole region. There is a theory, urged with great boldness by some of late, that the Bishop's Diocese should be so small that he could come into close personal pastoral relation, not only with the Clergy under his care, but with all the people of their several flocks. But both in the larger ministry of the first Apostles, and in the commission here given to one of the earliest Diocesan Bishops, I am comforted for my own work by finding in them the larger rather than the very minute supervision.

When Titus entered on the task thus given him, he was very much like one of our Missionary Bishops going out to a new jurisdiction. It was a territory yet virtually unoccupied. Titus had evidently been with St. Paul when that Apostle, in action so brief that it has left no record but this Epistle in Holy

Scripture, spoke the first Gospel words in Crete. In what cities or towns he preached, whether in more than one, or how long he tarried, we do not know. It seems however, that instead of continuing there for months, or for a year, as he did in some places, he only made the very beginning, gained the first foothold, and then going on to some task which seemed to him more urgent, left Titus on the ground to push that beginning to further result. Probably, as in some other instances, only one congregation had been gathered, only one small group, meeting in some house like that of Cornelius, or in some school room like that of Tyrannus, or some place by the river-side as with Lydia. St. Paul knew he was only thus to lay foundations, and others were to build thereon. But strong in faith and hope, he knew that building would be done. He planted, Titus watered, and he was sure that God would give the increase.

So we must imagine Titus at the threshold of his work; to transform a new begun Missionary Jurisdiction into a well ordered Diocese. I am sure that realizing that the whole island, and not one single flock only, was his charge, he began with an Episcopal Missionary journey; studying the ground and planning his work. And I can imagine that work growing; the first little congregation growing in numbers, in knowledge, in habits of worship and strength of Christian life; new congregations springing up in city after city, as with a Bishop's loving zeal he burned to possess the whole island for Christ, his Lord. Try as I may, it is impossible with this Epistle before me to think of Titus under the Presby-

terian idea, as the minister of a single congregation. It is a Diocese I see; of many congregations, of many cities, of many Presbyters, over whom as guide and ruler appointed by inspired Apostolic authority is one who, while like St. Peter and every Bishop now, he has not lost his Presbyter's office and so is "a fellow Presbyter," or "also an elder and companion in labor," has added to that the duties, the responsibilities and the authority of a higher office.

But if the extent of the charge shows it to have been a Diocese, the nature, the character of the work shows it to have been peculiarly that of a Diocesan Bishop. Two lines of work the Apostle names. "To set in order the things that are wanting," the guiding, restraining, correcting, ruling work. "And to ordain elders in every city;" to be Christ's appointed officer in transmitting and maintaining, under the Divine conditions, that succession of Christ's duly Ordained Ministers which He said was to continue until the end of the world.

Take the two in order. "To set in order the things that are wanting." What things were wanting? There are two senses or degrees in which that word "wanting" is used. We may say that a certain thing is wanting, and mean that there is an entire failure or lack of it,—a complete absence. Or we may use it as expressing defectiveness; as when we say of one that he is wanting in certain qualities. I think we must take the word here in this latter sense, and the Greek original bears out this meaning. Titus was not to supply things that were wanting, but to set them in order. They were there already,

but out of order, incomplete, irregular, unfinished. The foundations were laid, the materials in part gathered, and out of the confusion he was to build and bring the well-ordered structure. There must have been many things thus to be set in order, not only in Crete, but in every newly and hastily started Church of those early days. Those first Apostles worked very hopefully, and because hopefully very quickly. They did not wait till men and women were fully and admirably instructed, before they received them. They received them first, and taught them more fully afterward. It did not need months to prepare for Baptism on the day of Pentecost. The teaching began in the morning, and the three thousand were baptized before night. Those at Ephesus, so ignorant that they did not know "whether there were any Holy Ghost," were, in the Apostles' hopeful faith, baptized and confirmed at once. They believed in Christ as preached to them. They were ready to be taught. There was no long minute drilling of the jailer who was baptized at that midnight earthquake. I do not think the Gospel would have won its great Apostolic victories, if those Apostolic men had been as timid and slow as we think we ought to be.

And so, Brethren, we must think of that new Church in Crete as very rudimentary and defective. Many things were wanting. We have likened it to one of our own Missionary Jurisdictions at the West. It was more like the sending of a Missionary Bishop to some new venture in a foreign land. It was not irreligion they had to deal with, but false religion; and false religion strongly established in the litera-

ture, the government, the language, the worship, and in all the social life and customs. The Christian religion came in suddenly, as something new. Those who accepted its first principles, its foundations, were received at once. But out of those new-made believers, untaught, untrained, Titus had, by the help of God, to bring a well-ordered and disciplined Church. There was much wanting in doctrine; and that had to be set in order. It is easy enough even now, after all the training of eighteen centuries, for men to catch wild ideas. There was needed all the more then, the strong hand of one already well taught, to hold those eager souls fast to the great principles, and to lead them, step by step, into the surer, safer ways of careful Christian truth. The doctrine of those infant Churches was rudimentary. They needed that knowledge should be added to zeal, and guide it. They needed, like Apollos, to be "taught the way of truth more perfectly." And so the doctrine of that new-born Church was one thing to be set in order.

And its worship was another. That could not be left to grow of itself, and fashion itself as men's fancies might direct. And the wonderful unity of the grand first liturgic forms which we find everywhere, back to the very first, shows what care Apostles and Apostolic men took to set that in order. The minute rules for worship which St. Paul gave in these Pastoral Epistles, and in those to the Corinthians and elsewhere, show how he saw the need. There was already a positive and powerful heathen worship, with its temples, altars, sacrifices and incense. There was already a strongly characterized Jewish worship.

And the worship of the Christian Church must be protected from the corruptions which threatened it from these, and from the influence of old habits and ideas of prayer which still affected the newly-converted. The worship of the Christians, both in public and in private, must be distinctively and positively Christian, must be such as to help men to come to Christ, and to bring to them His blessings.

If this had been left to scattered native Presbyters in their several separate flocks, there would have been what St. Paul says God does not approve, confusion instead of order. And so, instead of leaving it to the many, St. Paul and the other Apostles, guided we are sure by the help which Christ had promised them, committed that liturgic authority to the Bishop. He was to set in order the prayers and worship of the Church; not after his own ideas, but after the model and ideal which was part of the Apostolic teaching.

And then there was the sphere of private life and morals. How far they were to be bound by Jewish laws and usages; how far they could go in association with their still heathen friends; how far they could conform to their social customs; how was the private and social life of Christians to differ from that of others? You know from St. Paul's Epistles, to the Corinthians and Ephesians especially, what strange, erroneous fancies as to doctrine, worship, personal and social life he had to correct and set in order for his new disciples. They had to be built up. And for this purpose they did not, as some in their enthusiasm would have us do now, make haste to set up what is called a Native Episcopate. They might

make Presbyters and Deacons out of new-made Christians, provided there was some one over them strongly fitted to rule and guide. But the one so over them, the Bishop, must be "not a novice." So over the new-born Ephesian and Alexandrian and Cretan Christians were placed, not men of themselves, but chosen men, trained long and carefully for the work, under the personal teaching and guiding of the first Apostles; men like Timothy and St. Mark and Titus.

But besides this "setting in order of things that were wanting," this developing of the well-ordered Christian community out of its crude elements, St. Paul names to Titus another important department of his Episcopal work. He was "to ordain elders in every city." Now if the theory of the Parity of Orders were true, this ordaining power would have been exercised by all the Presbyters. Once begun, the office of Presbyter or Elder would have propagated itself. But St. Paul plainly committed that ordaining power in Crete to one, and to one only. He left Titus there that he might ordain; not make a beginning of ordering in one city, and then let the elders so ordained go on ordaining other elders, but himself ordain in every city. All the ordaining in Crete was to be done by him. Just as in another place he committed all the ordaining power to one man, Timothy; just, as history assures us, from that time on there was in every Diocese its personal center of ordination.

And it was not only the power to ordain; it was far more. It was the great duty, the solemn and sacred responsibility of ordaining that was laid upon

him. We are sure that when the first Apostles heard our Lord say "Lo, I am with you always, even unto the end of the world," they understood Him to declare the perpetuity and sure succession of the ministry then established. And though we are not told how it was that He more minutely instructed them as to the methods of that propagation, we are sure, from the wondrous unanimity of their methods and actions, that they were guided by Him, as He promised; and guided not only in ordering the doctrine and worship and social life of Christians, but in their ordering of the ministry also. And through their hands, as in the case of Timothy and Titus and in all the action of those earliest days, we receive the office of Bishop, the ordaining office, as from our Lord Himself. "To ordain elders in every city." So only can the Gospel work be continued. "In every city." Wherever the missionary zeal of Titus could gather a new little band of disciples, there he must organize them, must set them in order, must provide and direct the laws and customs of their worship, must show them how the Sacraments were to be administered, and have some one appointed so to minister, and himself well taught, to teach others. I can well imagine how careful he was to look out men of honest report, full of the Holy Ghost and of wisdom, whom he might set over such matters. I can well imagine what loving diligence he used either to select such men himself, or to examine and approve them, and to give them his own careful personal teaching and direction. It was not simply to lay hands on them and speak the words appointed, and send them out. True, the

Grace of Orders is strong; but it needs a "chosen vessel" to hold it safely and profitably. I can imagine, I think every Bishop can, that early Bishop studying his Diocese with anxious, loving heart. There hangs on the wall of my own room a map of the Diocese of Maryland, and it has, distinctly noted, every city, town, village, or rural spot where a Church has been established, and where the blessings of the Apostolic ministry have reached. I think Titus must have had just such a map of Crete; and how glad his heart must have been, as again and again he could add a new cross to mark the spot where a new Church had been begun, and another ordained minister of Christ put at work. And I can imagine, too, with what anxiousness he studied the many places as yet unmarked, and prayed that Christ would help him to find the way to the souls that had not been reached. "To ordain elders in every city" was his task; and so long as in Crete there was left one city, one place not provided with the true Gospel ministry, so long he could not rest.

Dear Brethren, in a few moments another will have been added to that long line of men who for eighteen hundred years have one after another received the awful office which I have so imperfectly pictured to you, as held by Titus. And the Church may well repeat the very words: "For this cause left we thee in Connecticut, that thou shouldest set in order the things that are wanting, and ordain elders in every city." Nay, the words come with higher sanction still. It would be but a little thing, if the Bishops uniting in this act conveyed only their own personal authority.

It would be something more, but still a little thing, if the act conveyed only the authority of the Church. I am sure that when Titus received through St. Paul his commission for the Bishop's office he realized most awfully, that it was not from St. Paul, but through St. Paul, from Christ. He was not St. Paul's minister; he was Christ's minister. Christ had made him His ambassador.

And even so, the power, the validity, the divine efficacy of this present act of ordination, is because it is the Lord's act, and not man's. The men are but his instruments. To a ministry and office, which at the first He Himself created, and with which as an office which He declared to be perpetuated, He promised His constant presence and authority,—to the highest grade in His Holy ministry, Christ Himself calls this man, to-day. For such calling he used at the first His own immediate and visible designation, as in the calling of the twelve; or He used the twelve together as His agents, as in the calling of the seven Deacons; or He used one Apostle, like St. Paul, to transmit the office to Timothy and Titus. And He uses now the careful, well-guided action and scrutiny and power of His Church. But so surely as St. Paul and St. Peter were themselves called to be His ministers and receive His authority, and were made His ambassadors, so surely and truly, even though not with such immediate designation, were Timothy and Titus called and ordained of Christ, to be His ministers, not St. Paul's. And even so surely, in these far-off days, do those who are admitted into that same Apostolic line of sacred ministry, have no human

authority only, but Christ's own presence with them. "An Apostle, not of man, neither by man," was St. Paul's claim. And following in that same Apostolic office,—"not of man, although by man," might as truly be said by Timothy and Titus, and soon by our brother here to-day. Men may not always see or own the divinely-given authority. Their faith in the office may be shaken by the personal weakness or sins of the men who hold it. They may see only the earthen vessel, and not the treasure it contains. But whether others own it or not, the confident and absolute assurance of the one appointed so to serve the Lord, that he holds his office from Christ, and is accountable to Christ, fills the soul with the full awfulness of responsibility, and fires it to the most untiring labors. It is not the pride of authority, but the responsibility of authority, he feels; not the exaltation of office, but its awfulness; not its honor, but its immense burden; a burden which no soul could bear, but for the strong and absolute assurance that it comes from Christ, and that He is with us as we bear it. And so it is not to clothe a human act with solemnity that we gather about this ordination so much carefulness and dignity of worship, but because we know that we are merely expressing and declaring in our human words and symbols, the act by which our Lord Jesus Christ himself places our brother to-day in the very same office to which, through the hands of St. Paul, He called Timothy and Titus.

My dear Brother, I know well how at this hour your soul trembles under the greatness of the burden you will hereafter have to bear; and that when pres-

ently the hands of Christ's chief ministers are laid upon your head, you will feel in them the communication of Christ's own presence and gift. It is the reality of the office that makes its awfulness to you. In the great questions which will soon be put to you, and in your answers the two great divisions of the Bishop's work are embodied. You will promise to teach God's truth fully and only; to teach and exhort with wholesome doctrine; to convince and exhort the gainsayers; to banish and drive away erroneous and strange doctrine; to promote godly living and peace, and diligently to exercise the discipline committed to you.

And in all these you will be "setting in order." It may be, it will be, sometimes painful to do it; to speak the words or do the acts which may seem to others to be severe; to be firm against the errors of those whom for many things you must honor and love; to be misunderstood by those who cannot read your heart, and misrepresented as doing under mere personal impulse and preference what your conscience tells you you are doing in faithfulness to your Lord, and to the trust he has put upon you. But the truth of Christ's Gospel and the purity of faith and doctrine will be dearer to you than your own peace; and you will exercise that discipline, I am sure, not in the fear of men, but in the fear of God.

You will promise to be "faithful in ordaining, sending and laying hands upon others." It has seemed to me sometimes that this trust of ordaining power is, perhaps, the most solemn and sacred of all the duties of a Bishop. I remember how our Blessed

Lord found here His daily and hourly work. From the first calling of the fishermen, to the very Cross, and after it, constant, personal association with Him made their daily life. How He made every miracle a lesson to them for their future work; every word of peace to a penitent, or of rebuke to the impenitent, a point in their instruction. How He watched to correct their personal weaknesses, as in Philip and Thomas and Peter! How He impressed His own personality on them in all those long three years of daily companionship! It was the great model of theological training. The great Bishop and Shepherd of Souls made it His personal work. I think of those first Apostles as following in this His example, and making the training of the men who were to come after them their personal work and charge. So St. Paul prepared Timothy and Titus and St. Luke by constant companionship and personal influence. So St. Peter trained St. Mark. And for very many centuries it was happily the Church's rule and usage that upon the Bishops rested that great duty. They were then, and they are now, responsible to Christ, not merely for laying hands on those whom others had prepared; but however others might help them, they themselves were, and are to-day, responsible for all the teaching and moulding work; for the true character and full fitness of those who are ordained.

And I may well point you to the dearly loved and honored Bishop with whom you are to be associated, as one who has made his long Episcopate nobly eminent by his diligent and most fruitful labors in this great part of the Bishop's office. It is in love to you,

dear Brother, I pray that Our Lord will make you feel all the awfulness of authority in doctrine, all the awfulness of authority in worship, and all the awfulness of ordaining power.

Christ often adds human consolations to His own Divine ones. Himself our great helper, He gives us human helpers also. It was a comfort to Titus that he had St. Paul's personal interest, his watchfulness, his careful instructions, his love, and his prayers. There was one who had authority to direct and advise him in his work, for whose oversight he was glad, and to whom he could go when he needed counsel. You, too, will have the loving oversight and direction of one whose many years of strong and blameless ministry have won for him the honoring love of his own immediate flock, and of all the Church in this land; whose wealth of learning, whose wisdom of long experience, whose devout earnestness will be used to help you in the work in which you will be associated with him. We pray for you, and we pray with you, that the blessing of his gifts may be long continued to you, and to us all. But while his the guiding responsibility, upon you must come the pressure of the active work. May Our Lord Himself, by His Holy Spirit, and in His own personal presence be with you every day! The prayers of all your brethren are with you in this hour. The Lord make your ministry full of blessing to yourself, and full of fruit for Him, and help you, in this your Diocese and field, more and more effectively "to set in order the things that are wanting, and ordain elders in every city."

Reception at Trinity Parish House

RECEPTION AT TRINITY PARISH HOUSE

At three o'clock on Thursday afternoon a large and representative audience of Clergy and Laity gathered in the upper hall of Trinity Parish House to greet the Bishop Coadjutor. The address of welcome was made by the Rev. Dr. Storrs O. Seymour, President of the Standing Committee, to which the Bishop Coadjutor replied, after which Bishop Brewster held a reception, many wishing him God speed in his work.

Address of Welcome to the Bishop Coadjutor

BY

The Rev. STORRS O. SEYMOUR, D.D.

President of the Standing Committee

ADDRESS

REVEREND FATHER IN GOD:

Upon me has been laid the grave and at the same time the very pleasant duty of extending to you, in behalf of the Clergy and Laity, their welcome, as you now enter upon your official relation to this Diocese.

Believe me, Sir, our hearts are full to-day. They are full of memories of the past and of hopes for the future. We receive you, as you come to be at first the Coadjutor of one who for these many years has so earnestly and faithfully fulfilled the office of Bishop, whom we all have loved and esteemed, and been glad to follow, and whose absence from this day's services is so deeply regretted. It is our hope that as you relieve him of the heavier duties and responsibilities of his office, he may be spared the longer to you as a counsellor and friend, and to us as an object of tender love for the many and great services which he has rendered to us. And we receive you also as the one who in the Providence of God will succeed him, not only in his official position but also in the love and veneration which are so freely accorded to him. We are ready to receive you into our parishes, our homes, and our hearts. Without a doubt you

will find many difficulties in your new work. The labors and responsibilities of the Bishop of Connecticut cannot be few nor altogether easy. There will be many calls upon your time, your strength, and your patience, probably more than you can now foresee. But in behalf of those for whom I am privileged to speak, I venture to promise to you the sincere sympathy, the earnest co-operation, and the warm attachment of as noble a body of men and women as ever tried to uphold a Bishop's hands and encourage him in his work. They only ask that you, the shepherd, shall lead them, the flock, in earnest labors for the advancement of our beloved Church and in devotion to the Master's Kingdom.

As you go through the cities and towns and villages of this Diocese, there will be opened to you many homes in which you will find a godly piety, a sincere attachment to our Church founded upon a knowledge of her principles, and an open-handed hospitality. To these homes you will be welcomed, as to-day you are welcomed to your work. Yesterday we were engaged in looking back over a century of the Church's life and activity. During that period I suppose there were many opportunities offered, which if the Church had seized, she would have been stronger than she is to-day. And without doubt those who a hundred years from now review the century upon which we have entered, will have occasion to say the same thing; but if they shall see as much progress, as much earnest and faithful work done, and the same spirit of fidelity and loving zeal as we see in looking back, I think they will not call

us unfaithful. I know that whatever work each man may do, whatever sacrifices he may make,—the more the better,—I know, that in these he will find his purest satisfaction, as from his rest in Paradise he shall review his life's history.

Sir, the duties and labors and possibly the trials which lie before you cannot—we may be thankful it is so—cannot be foreseen. They will, however, be sure to come; and we pray that God may give you strength day by day for each day's work. May His angels defend you in your going out and your coming in; may His Spirit be your guide and comforter; and at last, when earth's labors and cares are done, may you receive the welcome accorded to the faithful servant.

RESPONSE

BY

The Rt. Rev. CHAUNCEY BUNCE BREWSTER, D.D.

Bishop Coadjutor of Connecticut

RESPONSE

My Dear Dr. Seymour:

I thank you for your words. On this solemn day of my life they touch me, and touch me deeply. I count it a privilege to come back to the old State of Connecticut, an honor to serve this historic Diocese, and an especial honor to be called to help our Bishop, great in so many ways, greatest in his simplicity. I pray that he may long be spared to preside over our national Church, and that I may have the benefit of his profound learning, his clear intellect, his unerring judgment. For even at best, much in me will, I know, require large patience and charity on your part, Brethren and friends.

I remember in my first parish, in another Diocese, an old woman who once was telling me how much she enjoyed the preaching of the old Bishop of that Diocese. As he was stricken in years, and feeble in voice, and she was hard of hearing and sat by the door, I asked her, "Well, but can you hear him?" "Oh, no," she replied, "I can't hear a word, but then, I know his *meanin's* good!" (Laughter.) Now, Brethren, one comes among you who asks you to remember—and you will have abundant occasion for

this charitable remembrance—to remember that my "meanin's" good. When to you I shall seem to come short, please remember that to myself I shall seem far more to come short of my own ideal of what your Bishop ought to be.

One thing I may promise you. Some of you may remember, near the opening of the war, a certain general was wont to date his orders and dispatches, "Headquarters in the Saddle." Now I think I may promise you that my headquarters I shall not make in the saddle. And one more promise I desire here publicly to make: hereafter I shall always use a brake! (Laughter.) And using a brake, I shall fall into line, I hope, as a Connecticut Churchman. Connecticut, even ecclesiastically, as you know, is the land of steady habits; and Connecticut Churchmanship is characterized by that sturdy conservatism that holds fast that which is good.

It is out of one's own experience that genuine words come, and recent experiences of mine have impressed upon me two lessons, regarding the divine fact and the divine method. Just a word about them. Now, in the fullness of health and vigor to be hurled helpless upon the rocks and find one's self for the time doubly crippled, was not a happy preparation for the duties which awaited me. Nevertheless, that experience impressed anew upon me the supreme fact of life. For such a thing as that makes a man realize Him in Whom we live and move, without Whom we are powerless, and Whose strength may be made perfect in weakness.

Then I learned another lesson. I became at once

entirely dependent upon others. It may be there are some of you who have never faced that fact of dependence, whose chief pride is their independence. Yet dependence was your lot at the opening of life, and inevitably you shall come to it again.

Interdependence is one of the ultimate facts of human life. It finds illustration on every side. It finds illustration in that unit of Church life which we call the Diocese. You call a man to be the helper of your Bishop, at some, please God, far distant day to be your Bishop. But what can one Bishop do, or two Bishops do, alone, for the Church? No one man or two men make up a Diocese. One man may be the link that binds the Diocese to the Church throughout all the world, and the Church of all the past, in the Apostolic fellowship. But, for the preaching of the Gospel of Christ, for the ingathering of men, for the saving of souls, for the upbuilding of the Church, what can the Bishop do without the Clergy? Take the Clergy, each man in his own place; what can the one man do if he stands alone, unaided, unsupported? How he depends upon the people! It is priest and people that make the Parish. It is Bishop, Clergy and People that make the Diocese. (Applause.) One man may be chief minister—that is, servant—of all; but back of him must be the hearts and hands, close about him must be the faith and loyalty, the earnest efforts and the prayers of the company of the faithful. We depend upon each other. Our life is thus ordained, in a network of relations, an interlacing network, which in its very interpenetration and complexity serves for the diffusion of divine gifts, in

variety and multiplicity of communication from soul to soul. As the poet makes Brother Lippo say:

"God uses us to help each other so."

And so, Brethren, I say that this great fact of interdependence finds illustration in the Church. Nay, more! Taken up into the very constitution of the Church is this network; lives bound to lives, souls "knit together in one communion and fellowship;" as so many interlacing threads, knotted each to all, in one fabric; or, to change the figure, so many members knit together in the vital union of the one body. It is not alone that we are members of Christ; it is, moreover, that in Him we are members one of another; and this social essence of Christianity involves the personal responsibility of each individual member, for His body's sake, which is the Church.

You have spoken, Dr. Seymour, of the future. Now if, as we hope, the Church in Connecticut is to go on in time to come as in the days that are past, and the new century mark, as it ought, an advance upon the old; if Connecticut, as she has been mother of States, is to be in any sense mother of Churches, it can only be as we work together. The body of the Church depends, under the governing, sanctifying Spirit, upon every member of the same in his vocation and ministry.

I thank you, one and all. (Applause.)

Sketch of the Life of Dr. Brewster

SKETCH OF THE LIFE OF DR. BREWSTER*

Chauncey Bunce, the eldest son of the Rev. Joseph and Sarah (Bunce) Brewster, was born on September 5, 1848, at Windham, Conn. His father was then rector of St. Paul's Church in that pleasant village, but soon after of St. Paul's, Wallingford, whence he removed to New Haven, and became rector of Christ Church, in which position he remained highly esteemed and beloved for nearly thirty years. The Rev. Joseph Brewster ended his useful life on Nov. 20, 1895, during his incumbency of St. Michael's Church, Brooklyn, N. Y.

It is an interesting and unusual fact that he gave three sons to the ministry. The family is one that has been highly honored in New England, and especially in Connecticut. It can trace its ancestry directly to the elder of the Plymouth Colony, William Brewster.

After a careful preparation in the Hopkins Grammar School, Chauncey Brewster entered Yale College, graduating with honors in 1868 and having the distinction of being class orator. During the collegiate year 1870–71 he was tutor at Yale College. He was well trained in the studies necessary for the holy ministry at Berkeley Divinity School, Middletown, Conn. He was made deacon in the Church of the Holy Trinity, Middletown, on Wednesday, May 29, 1872, by the Rt. Rev. Dr. John Williams. He spent his diaconate as assistant to the Rev. Dr. Deshon at St. Andrew's Church, Meriden, Conn.

* This sketch was prepared by the Rev. Joseph Hooper, with the kind assistance of the Bishop Coadjutor.

On May 30, 1873, he was ordained priest in St. Andrew's, Meriden, by Bishop Williams, and soon after accepted the rectorship of the historic parish of Christ Church, Rye, N. Y., where he made full proof of his ministry.

In 1881 he became rector of Christ Church, Detroit, Mich. Besides his round of parish duty he was called to occupy several diocesan positions of importance, being a member of the Standing Committee and deputy from that Diocese to the General Convention of 1883.

In 1885 he accepted a call to Grace Church, Baltimore, which had been served by such men as Bishop Atkinson and Bishop Coxe. His last parish was Grace Church, Brooklyn Heights. In the Diocese of Long Island he has been President of the Standing Committee, Chancellor of the Cathedral of the Incarnation, a Trustee of the Church Charity Foundation, and Chairman of other boards and committees. He was a deputy to the General Convention of 1892 and also to that of 1895. He was by the General Convention of 1895 appointed on the Commission on Church Unity, and has been for some years a member of the Board of Managers of the Domestic and Foreign Missionary Society.

His election by the Diocesan Convention at St. John's, Waterbury, on Tuesday, June 8, 1897, called him back to serve his native State as Bishop Coadjutor. He received the degree of Master of Arts in course from Yale and that of Doctor in Divinity from Trinity College in 1897.

Dr. Brewster has written various review articles and is the author of a series of Good Friday addresses, entitled "The Key of Life," published in 1895.

The Bishops of Connecticut

THE BISHOPS OF CONNECTICUT

For the sake of completeness it seems desirable that the following statement as to the succession of the Bishops of Connecticut should be given here. The statement was published by the Rev. Dr. Samuel Hart in a communication to *The Churchman* of November 13th, 1897, as referred to above on page 9 of this volume.

"It is well known that Bishop Claggett (5)* was consecrated by the four bishops who had been consecrated abroad, and that his was the only consecration in which Bishop Seabury took part. Bishop Claggett laid hands on Bishop Robert Smith (6), Bass (7), B. Moore (9), and Parker (10); and of these four, Bishops Smith and Parker took part in no consecrations of other Bishops, Bishop Moore laid hands on none but Bishop Parker, and Bishop Bass laid hands on none but Bishop Jarvis (8). In the consecration of the second Bishop of Connecticut, therefore, the English and the Scottish lines of succession were united, his consecrators being Bishops White, Provoost, and Bass.

Now it is a most interesting fact, in connection with this, that every Bishop consecrated in this country since Bishop Parker (10) traces back his succession through Bishop Jarvis; for the latter laid hands with Bishops White and Provoost on Bishops Hobart (11) and Griswold (12) at the memorable consecration in 1811, and also with Bishops White and Hobart on

* The figures in parenthesis indicate the numbers in the order of consecration.

Bishop Dehon (13) in 1812; and a glance at the list of consecrators will show that all who come after go back in some way or other to these.

Bishop Brownell (19) was consecrated in 1819 by Bishops White, Hobart, and Griswold, and thus was but one step removed from his predecessor.

At the consecration of Bishop Williams (54) in 1851, Bishop Brownell himself presided; while of the six other Bishops who laid on hands, three—Bishops Hopkins (26), DeLancey (34), and Eastburn (40)—had received the succession through Bishop Griswold, on whom Bishop Jarvis had laid hands, and four—Bishops Eastburn, Henshaw (41), Carlton Chase (42), and George Burgess (49)—had received the succession through Bishop Brownell himself. Among Bishop G. Burgess's consecrators were also Bishops Eastburn, Henshaw, and C. Chase.

Ten Bishops laid hands on Bishop Brewster (183) of whom the two seniors, Bishops Littlejohn (91) and Doane (92) stood on either side of the line which before this consecration divided the list of the names of the American Bishops into equal parts. On these two, and also on Bishop Whitaker (94), hands had been laid at consecration by Bishop H. Potter (62), and Bishop Williams was one of his consecrators; Bishop Williams himself had laid hands on Bishop H. C. Potter (131), Nichols (154), and Lawrence (171); he had also laid hands on three of the consecrators of Bishop Walker (133), and on two of the consecrators of Bishop Worthington (138); while among the consecrators of Bishops Whitehead (128) and Paret (137) was Bishop Stevens, and among his consecrators were three on whom Bishop Williams had laid hands. At Bishop Paret's consecration, it may be further noted, Bishop A. Lee (38) presided, and among his consecrators were Bishops Griswold and Brownell. Of course these statements do not indicate all the network of the succession in this particular case; but they do show that the succession is a network and almost a closely woven fabric.

The Bishop Coadjutor of Connecticut is the one hundred and twenty-ninth bishop consecrated in the American Church

since the Bishop of Connecticut. When Bishop Williams was consecrated, thirty-four of the bishops who had preceded him were living, so that in the forty-six years of his episcopate he has already been the contemporary in office of one hundred and sixty-three Bishops of this Church. He has laid hands on but twenty Bishops, presiding at the consecration of six.

It may perhaps be noted that there is no doubt that Bishop Jarvis was consecrated on St. Luke's Day, October 18, 1797, although the almanacs, perpetuating an ancient error, give the date as September 18. The official records and contemporary accounts all agree, as does the entry in the Bishops' Register in Bishop Jarvis's own handwriting. How the wrong date got into the document purporting to be a copy of the Letter of Consecration in the General Convention Journal of 1853, will probably never be discovered."

The following additional note is taken from a sermon preached on the eve of the actual centenary of Bishop Jarvis's Consecration :

"It was not till six years after Bishop Jarvis's death that Dr. Brownell was elected and consecrated to succeed him ; and it is certainly noteworthy that, although in his thirty-fourth year, he had not been baptized when his predecessor died. Thirty-two years later, Dr. Williams, who was but two years old at the time of Bishop Brownell's consecration, was chosen to be his assistant ; and now, after forty-six years more, one who was but three years old when Bishop Williams was consecrated has been elected to be his Coadjutor. So few links there are in the chain which binds us to the past ; may it be far into the next century before another is needed to relieve the strong hands and well-furnished mind and devoted soul of him who is about to be commissioned to the office and work of a Bishop in this Diocese !"

The Loan Exhibit

THE LOAN EXHIBIT

An exhibit of one hundred articles illustrating the life and times of Bishop Jarvis was held, under the charge of the Rev. Joseph Hooper and Mr. Alfred N. Wheeler, in one of the smaller rooms of Trinity Parish House.

The following is a complete Catalogue:

A large oil painting of Abraham Jarvis when a Priest.

A cabinet oil painting of Abraham Jarvis when a Bishop.

A miniature of Bishop Jarvis, painted by his son, the Rev. Dr. Jarvis.

Another miniature of Bishop Jarvis, painted by his son, the Rev. Dr. Jarvis.

A locket containing hair of Bishop Jarvis and Ann, his wife.

A locket containing hair of Bishop Jarvis.

The personal seal of Bishop Jarvis.

A chair of Bishop Jarvis.

A cane of Bishop Jarvis.

Loaned by the Rev. Samuel Fermor Jarvis, Brooklyn, Connecticut.

A snuff box of Bishop Jarvis.

Loaned by Miss Harriet A. Jarvis, New Haven, Connecticut.

Oration of Abraham Jarvis delivered at Yale College, 1759.

Testimonials for Deacon's Orders signed by the vestry and other members of Christ Church, Middletown, Connecticut.

Letter of Orders of Abraham Jarvis as Deacon, February 5, 1764.

Letter of Orders of Abraham Jarvis as Priest, February 19, 1764.

Declaration of Conformity made by Abraham Jarvis before the Bishop of London, February, 1764.

License to Abraham Jarvis to officiate in the Plantation, issued by Dr. Richard Osbaldiston, Bishop of London, dated February 28, 1764.

A sermon cover of stamped leather. Probably the first used by Abraham Jarvis.

A copy of *The Connecticut Courant*, 1767. From the papers of Bishop Jarvis.

Loaned by the Rev. Samuel F. Jarvis.

The Records of Christ Church (now Holy Trinity), Middletown, Volume I, commencing 1752, containing the call and many items concerning the rectorship of the Rev. Mr. Jarvis.

The Register of Christ Church, Middletown, No. I, commencing 1750, containing official acts of the Rev. Mr. Jarvis.

Loaned by the Wardens of the Church of the Holy Trinity, Middletown, Connecticut, through Mr. Walter C. Jones, Parish Clerk.

A Broadside Proclamation of Gov. Jonathan Trumbull, ordering a Public Fast, August 31, 1774. From the Papers of Bishop Jarvis.

Loaned by the Rev. Samuel F. Jarvis.

Letter to the Archbishop of York and testimonial from the Clergy of the City of New York in behalf of the Rev. Samuel Seabury, D.D., when he went to England for consecration as a Bishop, June, 1783.

Contemporary copies in the handwriting of the Rev. Mr. Jarvis, Secretary of the Connecticut Convention.

Loaned by the Rev. Professor William J. Seabury, D.D., General Theological Seminary, New York City.

The sermon of the Rev. Abraham Jarvis before the Convention of the Clergy of Connecticut, 1787. Original manuscript.

A copy of *The Connecticut Courant*, 1783. From the papers of Bishop Jarvis.

Green's Connecticut Register, 1795. From the papers of Bishop Jarvis.

Loaned by the Rev. Samuel F. Jarvis.

A volume of Seaburyana, containing the sermon of the Rev. Abraham Jarvis, before the Special Convention of Connecticut, New Haven, May 5, 1796, in memory of Bishop Seabury.

Loaned by the Rev. William Agur Beardsley, New Haven, Connecticut.

A copy of *The Connecticut Journal*, June 14, 1797, containing an account of the election of Dr. Jarvis as Bishop of Connecticut, and the laying of the corner-stone of the second St. James Church, Derby, Connecticut. Framed.

Half-tone photograph of the Rev. Richard Mansfield, D.D., Rector of St. James's Church, Derby, 1748-1820, and President of the Convention, 1797.

Half-tone plate of the Rev. Dr. Mansfield.

Photographs of the Bishops of Connecticut, the Rectors of St. James's Church, Derby, first and second church edifices of that parish, Mansfield House, Derby, Seabury Memorial House, Woodbury. Framed.

The first St. James's Church, Derby. Framed wood-cut.

Original block for wood-cut of St. James's Church, Derby.

Loaned by the Rev. George Hickman Buck, Derby, Connecticut.

A volume of the original manuscript Testimonials for the Consecration of Bishops of the American Church, from Dr. Robert Smith, of South Carolina, 1795, to John Croes, of New Jersey, 1815. Open at the testimonials relating to Dr. Jarvis.

Archives of the House of Bishops.

Loaned by the Rev. Samuel Hart, D.D., Secretary of the House of Bishops.

Official Notification to the Rev. Dr. Jarvis of his election to the episcopate, in the handwriting of and signed by Philo Perry, Secretary of the Convention. Dated at Derby, June 7, 1797.

Loaned by the Rev. Samuel F. Jarvis.

A Discourse delivered at the Consecration of Dr. Jarvis as Bishop of Connecticut, Festival of St. Luke, October 18, 1797, by the Rev. William Smith, D.D.

Archives of the Diocese.

Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

The Letter of Consecration of Abraham Jarvis as Bishop, signed and sealed in the City of New Haven, October 18, 1797, by William White, Samuel Provoost, Edward Bass.

Loaned by the Rev. Samuel F. Jarvis.

A volume of Original Journals of the Convention of the Diocese of Connecticut, 1792–1819. Open at the record of the Consecration of Dr. Jarvis.

Archives of the Diocese.

Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

A volume of Connecticut Church pamphlets, containing Dr. Smith's Consecration sermon.

Loaned by the Rev. Richmond Herbert Gesner, West Haven, Connecticut.

The Primary Charge of Bishop Jarvis to the Clergy of his Diocese, October 18, 1797, with the Address of Welcome and the Bishop's Answer.

Archives of the Diocese.

Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

Original manuscript of the Primary Charge of Bishop Jarvis.

Address of Thanks from the Clergy for the Primary Charge, October 18, 1797. Manuscript.

Response of Bishop Jarvis to the Address of Welcome. Manuscript.

The Charge of Bishop Jarvis, 1798. Manuscript.

The Charge of Bishop Jarvis, undated, probably 1799. Manuscript.

The Charge of Bishop Jarvis, 1801. Manuscript.

Loaned by the Rev. Samuel F. Jarvis.

Manuscript Register of Ordinations by Bishop Seabury and Bishop Jarvis. Open at the record by Bishop Jarvis of his Consecration and first ordination.

Archives of the Diocese.
Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

The manuscript *Notitia Parochialis* of the Rev. Bela Hubbard, D.D., Rector of Trinity Church, New Haven, 1767–1812. Open at the record of the Consecration of Dr. Jarvis and copy of the Letter of Consecration.

Loaned by the Wardens of Trinity Church, New Haven, Connecticut, through Mr. Edward C. Beecher, Parish Clerk.

An Office of Induction adopted by the Bishop and Clergy of the Diocese of Connecticut in Convocation, November 20, 1799.

The blanks are filled in for use at the induction of the Rev. Daniel Burhans into the Rectorship of Trinty Church, Newtown, November 28, 1799.

Archives of the Diocese.
Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

Receipt given by Bishop Jarvis to St. Michael's Church, Litchfield, for Episcopal services, June 6, 1804.

Loaned by the Rev. Storrs O. Seymour, D.D., Litchfield, Connecticut.

Broadside extract from the journals of the Convocation of Connecticut, concerning Ammi Rogers, October 16, 1805.

Archives of the Diocese.
Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

Manuscript Records of the Convocation of the Diocese of Connecticut. Open at the minutes of a meeting during the Episcopate of Bishop Jarvis.

Archives of the Diocese.
Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

A Sermon of Bishop Jarvis on a visitation to Danbury and Ridgefield, 1809.

Archives of the Diocese.
Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

Visitation Sermon. A second copy.

Loaned by Miss Jane Jarvis Jackson, Sharon, Connecticut.

Visitation Sermon. A third copy.

Loaned by Prof. George E. Beers, New Haven, Connecticut.

Deed of Consecration of St. Peter's Church, Plymouth, signed and sealed by Bishop Jarvis, Nov. 2, 1797.

Loaned by the Wardens of St. Peter's Church, Plymouth, Connecticut, through Mr. B. B. Satterlee, Terryville, Connecticut.

Deed of Consecration of Christ Church, Hartford, Connecticut, signed and sealed by Bishop Jarvis, Nov. 11, 1801.

Loaned by the Wardens of Christ Church, Hartford, Connecticut, through Gurdon W. Russell, M.D., Hartford, Connecticut.

Records of Christ Church, East Haven, containing the Deed of Consecration of Christ Church, signed and sealed by Bishop Jarvis, July 25, 1810.

Loaned by the Wardens of Christ Church, East Haven, Connecticut, through Mr. William H. Chidsey, Parish Clerk.

A newspaper taken from the pocket of Bishop Jarvis, shortly before his death.

Loaned by the Rev. Samuel F. Jarvis.

A volume of Connecticut Convention Sermons, containing the sermon of the Rev. Tillotson Bronson, D.D., in memory of Bishop Jarvis, June 2, 1813.

Archives of the Diocese.

Loaned by the Rev. Dr. Hart, Registrar of the Diocese.

A photograph of the field in which stood the birthplace of Bishop Jarvis, Norwalk, Connecticut.

Loaned by the Rev. Charles Melbourne Selleck, Norwalk, Connecticut.

Three Manuscript Sermons of the Rev. Thomas Bradbury Chandler, D.D., of Elizabeth-Town, New Jersey, under whom Abraham Jarvis studied theology.

Loaned by the Rev. Joseph Hooper, Durham, Connecticut.

Appointment of Bishop Jarvis as Grand Chaplain of the Grand Lodge of Free and Accepted Masons in the State of Connecticut, signed by the Grand Secretary.

Loaned by the Rev. Samuel F. Jarvis.

A photograph of the home of Bishop Jarvis in Cheshire, Connecticut, 1799.

Loaned by the Rev. John Frederick Sexton (Westville), New Haven, Connecticut.

A full length silhouette of Bishop White, framed.

A lock of the hair of the Rev. Dr. William White.

A piece of the chimere in which Bishop White was buried, Wednesday, July 20, 1836.

Loaned by the Rt. Rev. John Williams, D.D., Bishop of the Diocese.

A manuscript sermon of Bishop White, undated.

Loaned by Mrs. William White Rousseau, Troy, New York.

A manuscript sermon of Bishop Provoost, 1770.

Loaned by the Rev. Joseph Hooper.

An engraving from a portrait of Bishop Provoost.

Loaned by Miss Elizabeth M. Beardsley, New Haven, Connecticut.

A manuscript sermon of Bishop Bass.

Loaned by the Rev. Daniel Dulany Addison, Brookline, Massachusetts.

A manuscript sermon of Bishop Bass.

Loaned by Mr. James E. Whitney, Jr., Boston, Massachusetts.

A manuscript sermon of Bishop Bass.

Letter of Orders of Edward Bass, as Deacon, May 17, 1752.

Letter of Orders of Edward Bass, as Priest, May 24, 1751.

License to officiate in the Plantations issued to Edward Bass, by Dr. Thomas Sherlock, Bishop of London, May 24, 1752.

Loaned by the Episcopal Theological School, Cambridge, Massachusetts, through the Rev. Daniel D. Addison.

A brief account of the Treatment which Mr. Bass, late Missionary from the Society for the Propagation of the Gospel in Foreign Parts, at Newbury-Port, New England, hath received from said Society. Drawn up by himself. London: Printed in the year 1786.

Loaned by Mr. James E. Whitney, Jr.

An engraving from a portrait of Bishop Bass.
A photogravure from a portrait of Bishop Bass.

Loaned by the Rev. Daniel D. Addison.

An engraving from a portrait of Bishop Bass.

Loaned by Miss Elizabeth M. Beardsley.

A piece of a dress of Madam Bass.

Loaned by the Rev. Daniel D. Addison.

A Diploma of Edward Bass from Harvard University, 1787.
A Diploma of Edward Bass, as Doctor of Divinity, from the University of Pennsylvania, 1789.

Loaned by The Episcopal Theological School.

A Hebrew Psalter used by the Rev. Dr. Samuel Johnson, President of King's College, New York City, 1754–1763, in conferring degrees.

Loaned by the Rt. Rev. Dr. Williams.

A volume of Manuscript Sermons by Connecticut clergymen, 1760–1785. Open at a sermon of the Rev. John Rutgers Marshall, Rector of Saint Paul's Church, Woodbury, 1771–1789, in whose study the first Bishop of Connecticut was chosen.

Loaned by the Rev. Joseph Hooper.

A section of the Cornice of the Chancel of Bishop Skinner's Chapel, Long Acre, Aberdeen, Scotland, in which the Rev. Dr. Seabury was consecrated a Bishop. This section was obtained by the Rev. Professor Lorenzo Sears, of Brown Uni-

versity, Providence, Rhode Island, during the demolition of the chapel in the summer of 1897.

Loaned by the Rev. George Brinley Morgan, New Haven, Connecticut.

A manuscript sermon of Bishop Seabury.

Loaned by the Rev. Professor Seabury.

A Broadside containing the first Constitution of the Diocese of Connecticut.

"Done in the Convention of the Bishop, Clergy and Laity, at New Haven, the 6th day of June, 1792."

Samuel, Bp. Connect., *President.*

Philo Perry, *Secretary.* Framed.

This is the only copy of this Broadside known to be in existence.

Loaned by the Rev. Dr. Seymour.

An oil painting of the Rev. Dr. Samuel Farmar Jarvis when Rector of St. Paul's, Boston, Massachusetts.

Loaned by the Rt. Rev. Dr. Williams.

Miniature of the Rev. Dr. Samuel F. Jarvis, painted by himself.

Miniature of Mr. Samuel Farmar, the father of Mrs. Ann Jarvis.

Miniature of the grandfather of Mrs. Ann (Farmar) Jarvis.

Loaned by the Rev. Samuel F. Jarvis.

Farewell Discourse of the Rev. Samuel Andrews, Rector of St. Paul's, Wallingford, Connecticut, 1761–1785. "For the Rev. Mr. Jarvis from the author."

Loaned by the Rev. Joseph Hooper.

Letter of the Rev. William Smith, D.D., to Mr. John Morgan, Senior Warden of Christ Church, Hartford, concerning the Episcopal Academy, Cheshire. Dated at "Cheshire, July 18, 1805."

Loaned by Gurdon W. Russell, M.D.

Doctor Smith's answer to Mr. Blatchford, Newfield, 1798.

The Churchman's Choral Companion, by William Smith, D.D., 1809.

Loaned by Mr. Wm. H. Smith, Norwalk, Connecticut.

Memoirs of Ammi Rogers. "Published for the subscribers by the author," 1824.

Loaned by the Rev. Joseph Hooper.

Memoirs of Ammi Rogers. Second edition, 1826.

Loaned by Mrs. Samuel W. Hurlburt, New Haven, Connecticut.

A photograph of the best portrait of the Rt. Rev. Dr. John Henry Hobart, Bishop in charge of Connecticut, 1816–1819.

A full length silhouette of the Rt. Rev. Dr. Thomas Church Brownell, Bishop of Connecticut, 1819–1865.

Loaned by the Rt. Rev. Dr. Williams.

NOTE BY THE REV. S. F. JARVIS.

Among the articles was a Snuff Box, owned by Miss Harriet Jarvis, formerly of Cheshire, who believed it to be, according to tradition, Mrs. (Ann) Jarvis's. The history of it was this: Bishop Jarvis was a great snuffer. On one occasion he was conversing with an intimate friend, who said, "Bishop, do you know how many times you have taken snuff since we began our conversation?" "Why—no," said the Bishop, "I am not conscious that I have taken it even once." "You have taken it so many times," said he, naming a large number. My grandfather was so surprised that he threw aside his box and, resolved not to be under the power of it, never used it again. In all probability Mrs. Jarvis put the box away, and as she died in Cheshire, one can account for its having descended to Miss Jarvis, of that town, with the tradition of its having belonged to the Bishop's wife.

Notes and Appendices

NOTES AND APPENDICES

To Address of the Rev. Joseph Hooper, M.A.,

pages 101–137.

Note I.

The following is a complete list of the publications of Bishop Jarvis:

A Discourse delivered before a Special Convention of the Clergy and Lay Delegates of the Episcopal Church in the State of Connecticut, in Trinity Church, New Haven, on the Fifth Day of May, one thousand seven hundred and ninety-six, occasioned by the death of the Right Reverend Samuel Seabury, D.D., Bishop of Connecticut and Rhode Island. By Abraham Jarvis, A.M., Presbyter and Rector of Christ Church, Middletown.

12 mo. pp. 20. New Haven: Printed by T. & S. Green.

Bishop Jarvis's charge to the Clergy of his Diocese, delivered immediately after his Consecration in Trinity Church, New Haven, on the Festival of St. Luke, October 18, 1797. Together with the Address of the Convention of the Protestant Episcopal Church in Connecticut to their Bishop and the Bishop's Answer.

12 mo., pp. 30. Printed at Newfield, by Lazarus Beach, 1798.

A Sermon delivered at Danbury and Ridgefield on a Visitation by the Right Reverend Abraham Jarvis, Bishop of Connecticut, and printed at the request of a number of the Members of the Churches.

12mo. pp. 16. Danbury: Printed by John C. Gray. Dec., 1809.

Note II.

The residence of Dean Berkeley in Rhode Island from 1729 to 1731, had important results for religion and learning in America, although the main purpose of his coming to this country, the establishing the College of St. Paul for the edu-

cation of young Americans, could not be accomplished. At the suggestion of his friend, Dr. Samuel Johnson, of Stratford, he deeded his farm at Whitehall to Yale College as an endowment for a Berkeley scholarship in the classics. After his return to England, with subscriptions he could not return and the gifts of friends he sent for the library of Yale a collection of standard works in theology, philosophy, classics and general literature. "By far," says a contemporary account, "the best collection that ever came to America." It was long kept in separate cases. Some of the volumes are still in Yale Library.

Note III.

The originals of these letters of Orders as Deacon and Priest are in the possession of the Rev. Samuel Fermor Jarvis.

By the Tenor of these presents, we Frederick, by Divine Permission, Bishop of Exeter, do make it known unto all men, That on Sunday the fifth Day of ffebruary in the year of Our Lord one Thousand seven hundred and sixty-four, we, the Bishop before mentioned, solemnly administering Holy Orders under the protection of the Almighty in the royal chapel of St. James's, Westminster, did (at the request of our Reverend Brother Richard, Lord Bishop of London) admit our beloved in Christ Abraham Jarvis, B.A. of Yale College in Connecticut, New England (concerning whose Morals, Learning, Age and Title the said Lord Bishop was well satisfied) into the holy order of Deacons, according to the manner and form prescribed and used by the Church of England, and him the said Abraham Jarvis, did then and there rightly and canonically ordain Deacon. He having first in our presence freely and voluntarily subscribed to the thirty-nine articles of religion, and to the three articles contained in the thirty-sixth Canon, and he likewise having taken the Oaths appointed by Law, to be taken for and instead of the oath of supremacy. In testimony whereof we have caused our Episcopal seal to be hereunto affixed the day and year above written and in the second year of our Consecration.

FREDERICK EXON.

{SEAL.}

By the Tenor of these presents, we, Charles, by Divine Permission Bishop of Carlisle, do make it known unto all men That on Sunday the nineteenth Day of ffebruary in the year of our Lord one thousand seven

hundred and sixty-four, we the Bishop aforementioned, solemnly administering holy Orders under the protection of the Almighty in the parish Church of St. James, Westminster did (at the request of our Reverend Brother Richard, Lord Bishop of London) admit our beloved in Christ Abraham Jarvis, B.A. of Yale College, Connecticut (concerning whose Morals, Learning, Age and Title, the said Lord Bishop was well satisfied) into the holy Order of Priests, according to the manner and form prescribed and used by the Church of England and him the said Abraham Jarvis did then and there rightly and canonically Ordain Priest. He having first in our presence freely and voluntarily subscribed to the thirty-nine Articles of Religion and to the three articles contained in the thirty-sixth Canon and he likewise having taken the oaths appointed by Law to be taken for and instead of the Oath of Supremacy. In Testimony whereof we have caused our Episcopal Seal to be hereunto affixed the day and year above written and in the second year of our Consecration.

CHA : CARLISLE.

{ SEAL. }

NOTE IV.

The courtesy of the Keeper of the Records of the Society for the Propagation of the Gospel in Foreign Parts furnished the writer with the letter in the text, and these interesting items of the relation of Mr. Jarvis to the Society :

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

19, DELAHAY STREET, WESTMINSTER, S. W.,

Nov. 3, 1896.

Dear Sir :—The Society in 1761 gave the Rev. Mr. Leaming "leave to chuse a proper person to be sent over to England for holy orders according to the request of the people of Middletown" (Journal, May 15, 1761, p. 88) but on learning from Dr. Johnson in 1763 that Messrs. Jarvis and Cutting intended waiting on the Society, it desired the Dr. to inform them that they must not have expectation of being provided for by the Society immediately, there being no vacant Mission to which they can be appointed, nor any thoughts at present of establishing any new one in New England" (Jo., 15 July, 1763, p. 393.)

Mr. Jarvis himself and the Connecticut Clergy in Convention appealed for assistance on his behalf in 1765, when the Society replied that it did "not think it proper to make any addition at present to their Missions in

New England—that if Mr. Jarvis and Mr. Hubbard are determined to leave their Parishes, the Society gives them a recommendation to North Carolina, where a good provision is made for the clergy." In the meantime (17 Jan. 1766) it voted them "each a gratuity of £10" (Jo., 17 May, 1765, and 17 Jan., 1766, pp. 364, 509–10.)

In reply to his letter of 21 Nov., 1767 (a copy of which is enclosed), a second gratuity of £10 was voted to Mr. Jarvis on 17 Feb., 1768 (Jo. of that date, p. 451.)

The appeals of the Clergy of Connecticut on his behalf on Sep. 26, 1773, and Sep. 25, 1774, resulted in a further gratuity of £15 to him (Jo., Jan. 21, 1774, and Feb. 17, 1775, pp. 62–3, 303.)

* * * * *

Yours faithfully,

C. F. PASCOE,
(Keeper of the Records.)

The Rev. JOSEPH HOOPER,
Durham, Conn.

NOTE V.

Among the papers of the Reverend William Clark, Rector of St. Paul's Church, Dedham, Mass., 1769–1777, now in the archives of the Diocese of Massachusetts, there was recently found by the Rev. Dr. Edmund F. Slafter, Registrar, the following curious and interesting document. It is here printed from the copy furnished to the Rev. Dr. Hart, Registrar of this Diocese, by his kind permission:

" At a Convention of the clergy of the Chh of England in the Colony "
" of Connecticut, at the house of Mr. Hubbard, in New Haven, on "
" "Tuesday, the 23d day of July in the year 1776 "
" It was voted, that the following mode of public worship should be carried out in their respective churches. "
" 1st Singing. 2dly a chapter out of the old Testament. "
" 3rdly Psalms of the Day, out of the Old Testament. "
" 4thly Some Commentary—5thly a Psalm, 6thly a Sermon, "
" and lastly, Part of the 6th Chap'r of St. Math'w, ending with "
" the Lord's Prayer, all kneeling.—The Blessing."

NOTE VI.

Late in the month of February, 1796, "Mr. Jarvis of Middletown was sitting before the fire" so says an eye-witness, his

wife near him engaged in some domestic employment, and his little son playing about the room. A messenger entered with a letter sealed with black wax, and handed it to Mr. Jarvis in silence. He opened it and his hand shook like an aspen leaf. His wife in great alarm hastened to him, and his son crept between his knees and looked up inquiringly into his face. He could not speak for some minutes. At last he said, slowly and convulsively, "Bishop Seabury is dead."—*Beardsley's History of the Church in Connecticut, Vol. I, p. 438.*

Note VII.

The only official document concerning the election of Dr. Jarvis is the following letter from the Rev. Philo Perry, Secretary of the Convention, and Rector of Trinity Church, Newtown, 1787–1798. The original is among the valuable documents in possession of the Rev. Samuel Fermor Jarvis :

Derby, June 7, 1797.

Rev. & Dear Sir :—I have the pleasure of giving you official information, that the Convention held this day in this place, has unanimously, in both its branches, appointed you to the office of Bishop of this Diocese. I am authorized to assure you, that the Nomination was made by your brethren the Clergy, without a dissenting voice & that the Lay Delegates were not less unanimous in their concurrence.

In behalf of the Convention—I am,

Rev. & Dear Sir, your affectionate
Brother and humble servant,

Rev. Mr. Jarvis. PHILO PERRY.

Note VIII.

This extract from Dr. Hubbard's *Notitia Parochialis* contains an exact transcript of the Letter of Consecration, and has been carefully compared with the original in the possession of the Rev. Samuel Fermor Jarvis :

On the 18th day of October
a Consecration was held in Trinity Church of whh the following will Inform

Know all men by these presents that we
William White D D
Bishop of the Protestant Episcopal Church in the
Commonwealth of Pennsylvania
presiding Bishop
Samuel Provoost D D
Bishop of the Protestant Episcopal Chh in the
State of New York
Edward Bass D D
Bishop of the Protestant Episcopal Church in the
States of Massachusetts & New Hampshire
under the protection of Almighty God
in Trinity Church
in the City of New Haven
State of Connecticut

in the Year of our Lord one thousand seven hundred & ninety seven, on Wednesday the Eighteenth of October being the Festival of St. Luke, did then and there, rightly & Canonically consecrate our beloved in Christ Abraham Jarvis D D, Rector of Christ's Church in the City of Middletown State of Connecticut of whose sufficiency in good learning soundness in the faith & purity of manners we are fully ascertained into the office of Bishop of the Protestant Episcopal Church in the said State, to whh the said Abraham Jarvis hath been elected by ye Convention of ye sd State.

In Testimony whereof we have signed our names and caused our Seals to be affixed given in the City of New Haven, State aforesaid, this Eighteenth day of October in the Year of our Lord one thousand Seven Hundred & Ninety Seven.

Wm White D. D. (Seal)
Samuel Provoost D. D. (Seal)
Edward Bass D. D. (Seal)

Note IX.

The sermon of Dr. Smith was from Ephesians IV, 11, 12. The thanks of the Convention were given to the preacher by a special Committee, the Rev. Ashbel Baldwin and Eli Curtis, Esq., who were also charged with the duty of publishing the sermon. It bears the following title:

A

DISCOURSE

Delivered on the 18th of October, 1797.

[*Being the Festival of St. Luke.*]

In TRINITY CHURCH, in NEW-HAVEN,

before the

Eccleſiaſtical Convention,

of the State of

CONNECTICUT;

Aſſembled there to witneſs the conſecrating of the Right Rev. ABRAHAM JARVIS, D. D. to the Epiſcopal Chair of ſaid State; and to recognize him as their Eccleſiaſtical Superior.

By the Rev. WILLIAM SMITH, D. D.

Rector of St. Paul's Church, Norwalk.

NEWFIELD:

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for the CONVENTION.

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Note X.

The monument of Bishop Jarvis is upon the rear chancel wall to the left of the altar. It is Gothic in design, and the inscription is cut deeply upon a slab of black marble, the letters being gilded.

A P Ω
*

SVB. ALTARI. SITAE. SVNT.
MORTALES. EXVVIAE.
ADMODVM. IN. DEO. REVERENDI. PATRIS.
ABRAHAMI. IARVIS. S.T.D.
ECCLESIAE. CONNECTICVTENSIS.
EPISCOPI. SECVNDI.
QVI. NATVS.
IIII. NON. MAII. EX. KAL. IVL.
ANN. CIↃIↃCC. XXXIX.
LXXIIII. ANNOS. PROPE.
VIXIT.
QVOR. XV. MENS. VI. DIEB. XIIII.
EX. CATHEDRA. EPISCOPALI.
GREGEM. CHRISTI. PAVIT.
OBIIT.
V NON. MAII. EX. KAL. GREG.
ANN. SALVTIS. CIↃIↃCCC. XIII.
PARIETI. HVIVSCE. TEMPLI.
QVOD. VT. EXTRVCTVM. ADSPICERET.
EHEV. NON. OCVLIS. MORTALIBVS.
MAGNOPERE. SPERABAT.
IN. MEMORIAM.
PRAESVLIS, VENERATISSIMI.
PATRISQVE. OPTIMI. ET. B. D S. M.
HOC. MARMOR. ADFIGEND. CVRAV.
FILIVS. LVGENS.

The inscription is thus elegantly translated by Bishop Williams:

Under the altar are placed,
the mortal remains of the
Right Reverend Father in God,
Abraham Jarvis, Doctor of Divinity,
Second Bishop of the Church in Connecticut,
who being born on the 5th of May, 1739,
lived nearly seventy-four years;
of which, fifteen years, seven months and
fifteen days, he fed the flock of Christ
from the Episcopal chair.
He died the 3d of May, 1813.
On the walls of this church,
which he earnestly hoped to see erected,
alas not with mortal eyes,
a mourning son
has caused this marble to be affixed
in memory
of the most revered Prelate, and of the
most excellent father who merits his gratitude.

APPENDIX I.

The kindness of Mr. Samuel F. McCleary, of Brookline, Mass., enables the writer to present this account of one of the journeys taken by the three friends while in England for ordination. Mr. Budd, the writer of the sketch, was probably an English friend who accompanied them:

Minutes of a Journey to Windsor, &c.

"Monday 2nd of April 1764. Set out with Mr. Walter, Jarvis, and Hubbard at 3 o'clock, P. M. and walked through the Park to Kensington, Hammersmith, and Turnham Green, to Kew; stop'd awhile at Kew Green to refresh ourselves, and then went to visit Kew gardens; but it being near six o'clock, the Gardener told us, it was too late to see them, accordingly proceeded on to Richmond gardens, where also we could gain no admittance, and so went on to the foot of Richmond Hill, where we arrived just before dusk, and put up at the Dog, which is called ten miles from London; where we supped and lodged this night; Mr. Walter much troubled with the headache, and obliged to go to bed before supper.

Tuesday 3rd, rose at six and went to the top of the hill, where we breakfasted at the Star and Garter, and had a fine prospect of the country, Mr. Pope's seat, (now possessed by Sir William Stanhope) with several others. The meandering of the river thro' fine fields and lawns, and distant prospect of Windsor Castle, afforded us much satisfaction, from thence, we walked in a foot path, by the borders of the river till we came oposite to Twickenham, and then crossed the ferry thither, went through the Church yard, and saw the monument erected by Mr. Pope and affixed to the outside of the Church, in gratitude to his Nurse, who attended him from his infancy, above 40 years; from thence, to Mr. Pope's Garden, on entering which Mr. Walter broke out into the following poetical rhapsody.

Thrice hail this ever bless'd abode
Where Pope with sacred ardor trod,
Fired with the Muse's happiest flame
He taught Mankind their wisest aim.
Then set the example, and in peace retired,
Repleat with virtue, and by all admired.

We walked round the garden, and viewed the monument erected by Mr. Pope to the memory of his Mother, which is a lofty stone Obelisk on a pedestal, standing on a Mount at the upper end of the garden, with this inscription round it. 'Ah! Editha matrum optuma malierum Amantissima Vale.'* From thence we went into the grotto; over the top of the arch, as you enter is this line

Sacratum iter et fallantis Semita Vile.

The Grotto is composed of a number of arches of rockwork plastered, and a variety of chrystal, spar, and glass, &c. stuck into the plastering, which strikes the eye very agreeably, and at one end is a bath room (this latter made by Sir William) wainscotted round with white chimney tile, as is also the bath, and looks extremely neat; the Grotto extends itself from the garden under the road, and comes out over, even with the front of the house, which faces the river, with a fine lawn before it of about an hundred feet. Being told by the Gardener, 'that there was a monument erected to his memory by Dr. Woolaston, Bishop of Gloscester, in the Church,' we enquired out the Clerk, who went with us, and opened the Church. The monument is placed on a side wall over the gallery, with the following inscription.

Alesandro Pope
M. H.
Gulielmus Episcopus Glocesteriensis Amicitiao causa fac cur.
Poeta Loquitur

of one who would not be buried in Westminster Abby.

Heroes and Kings your distance keep
In peace let one poor Poet sleep,
Who never flattered folks like you,
Let Horace blush, and Virgil too.

* The incorrect Latinity of these inscriptions is probably the error of the writer of this account.

Near this Monument, is also one erected by Mr. Pope himself to his father and mother, with the following inscription.

D. O. M.
Alesandro Pope.
Viro innocue, probo, pie
Qui vixet Annos 75. ann. 1717.
Et Edithera Conjugi inculpabiti pientissime
Qui vixet annos 93. ob. 1733.
Parentibus bene marantibus
Filius facit
Et sibi
Qui Obiit Anno 1743. Ætat 57.

Mr. Pope, with his Father and Mother, were all buried under the middle Isle of this Church, the spot was shewn us by the Clerk, and we walked over it. Here is a handsome monument likewise erected to the memory of Admiral Sir Charlemain Ogle, who defeated Angria the Pirate, in the East Indies and performed sundry acts of valour as set forth in the inscription. (Lord Clives in conjunction with Admiral Watson subdued Angria the Pirate in the East Indies, and became Master of Geria, his Capital with all his accumulated treasure in 1755.) 'Life of Lord Clives in the Biographical Dictionary. American Edition.' From hence, we proceeded on to Hampton Court, passing a very odd and curious house belonging to the Walpole family; and going through Busby Park, where is a large basin of water, with an elegant statue in the middle of it, on a lofty pedestal of stone surrounded by Tritons, Mermaids, &c., but we could not find out who's statue it was. After bespeaking a dinner at the Joy, adjoining to the Palace gate, we went to view the Palace and gardens, for an account whereof I refer you to the 'delicie Brittanic.' After dinner, we walked on to Stains, drank tea just over the bridge and thence proceeded to Egham, where we put up for the night at the Red Lion supped and went to bed.

Wednesday 4th. rose a little before six, breakfasted and set out for the Belvidere (a building of the Duke of Cumberland, about 4 miles from Egham) before reaching which we came to a place called 'Virginia Water,' whence is a curious and

beautiful cascade, and a geometrical bridge, built by the Duke; we were informed here, that the Woman who shewed the house, lived just by, we accordingly applied to her, and she accompanied us through a large iron gate, which opened into a fine lawn, about 20 feet wide enclosed on each side with evergreens and shrubbery, the walk was like a velvet carpet, which extended for miles up the hill and brought us to the house; the land on each side is a heath, and where this improvement is made, is a part of it, the house is built three square, and on each angle a large and lofty tower, which makes it appear like a Castle. The ground floor is formed into an octagon, and has a few chairs round it. From thence, by a geometrical stone staircase winding up into one of the towers, we ascended into the room above, which is also an octagon, one tower (as before observed) containing the staircase, another the library, and a third a closet for china, glass, &c. in the middle of the room is suspended a most beautiful Chandelier made of chelsea china, and containing a vast variety of the most beautiful flowers, in their proper colours, with Flora sitting on the top holding a small basket of flowers, with Cupid and other figures surrounding her; the sockets for the candles are a sort of Tulip, the flowers are fixed on wires, and the body of the Chandelier is of metal, gilt, and suspended by a cord of silk and gold interwoven, the whole strikes with admiration and cost £500 sterling. There are several stands with branches and sockets, placed in the different angles of the room, adorned with figures of monkeys, dragons, owls &c &c. Over the doors are festoons of fruit of all kinds, the ceilings stucowork, and those of the library, & china closet, adorned with vines and clusters of grapes.

The furniture, settees, chairs &c of blue damask. The prospect from hence is exceedingly fine, and we were told that in a clear day we might, through a glass see all the spires in London, and tell what o'clock it was by Saint Pauls, though near twenty miles distant. This room has no fire place, but by touching a spring like that of a ball, it opens a flew which communicates heat into the room from a fire below, and could

be stopped again at pleasure; in short this place is beyond description delightful. From hence we went over another way, like that we came in, and came to a fine large geometrical bridge thrown over part of the Virginia Water, which when we had crossed, our eyes were struck with some beautiful buildings, which led us out of our way to see them; there was a grand chinese summer house, eight square, with two lesser ones on the back angle, the side of these buildings are of copper japanned, and appeared like white chimney tile; the top are cupolas, with a sort of Umbrella over them; the small ones painted blue, and frosted, and the large one, red striped with white. There are also canopies over the windows, with bells in the chinese style, and the whole beyond description beautiful. These buildings stand on an Island, and a geometrical bridge thrown across to enter them. After feasting our eyes awhile here, we proceeded on to the Duke's lodge which is a neat, elegant building, and the apartments very nice, though not magnificent, a fine basin of water fronts the house, with a chinese barge lying in the middle of it, and on one end of the house a fine vista, and gravel walk; the stables are elegant, and the Deer feeding all around, makes this a very delightful place. From hence, we went on to Windsor, and met the Duke in our way, driving himself in a chair, with two Horses and two Servants on horseback attending him. Great part of the road from the Lodge is perfectly straight between a walk of lofty elms, on each side, and Windsor Castle facing you all the way, bounds the prospect. This walk is very delightful, and when you enter it, it does not appear half so long as you find it to be. We put up at the Mermaid near the Market about half past one, and after dinner, went to view the Castle, for which I refer to the "delicia Brittanica," on going in we found the Chapel service begun and were conducted into very elegant seats appropriated for the Knights of the Garter, and called "Stalls." After service, which is performed in the Cathedral way, we regaled ourselves with a view of the Palace, terrace, walks, &c. and then returned to our quarters, spent the evening, supped and went to bed.

Thursday, 5th, rose between six and seven, and set off in the Stage Coach (which we had engaged the night before) with a gentleman, who was very facetious and good company; and a gentleman's servant, who behaved very modestly, as he did not open his lips the whole way, stopped at Eaton, and got out, just to view the Colleges, which makes a double quadrangle, and the Chapel which forms one side of the square is a venerable old gothic stone building, and makes a very noble appearance. The Colleges are built of brick and have nothing very striking, there is a Statue of Henry 6th (the founder) in one of the squares. The revenue of this College is about £5,000. pd—per annum, which maintains 70 King's scholars, with their proper instructors, who when fitted for the University, are elected into King's College, Cambridge, where they are provided for by Scholarships and Fellowships. Besides these 70 scholars on the foundation, there are about 400, more, who are also educated here at their own expense. There is a noble library here. From hence we proceed on, in the stage through Slouch, Colebrook, Longford and part of Hounslow-Heath to Cranford Bridge, where we and the Gentleman breakfasted, the Servant did not make his appearance. After breakfast we went on through the remainder of Hounslow-Heath, where were several gibbets with malefactors suspended, then through Hounslow and Brentford to Kew bridge, where we alighted and went to see the Princess Dowager's gardens, having not been able to view them as we went out. The house, which is all white, appears very neat and elegant; before it, is a large court yard, and the back part with a large basin of water, toward the centre filled with Swans, Geese and Ducks, the lawn is covered with sheep, which makes the prospect from the house, very delightful, round the gardens are serpentine gravel walks enclosed with trees and shrubbery, and on the borders next the alley are flowers of all kinds scattered along, in going through these walks you are led to several buildings in form of foreign temples, such as gothic temples, a turkish mosque, an egyptian temple, the temple of victory, and many others, but the grand-

est structure lately finished is a chinese temple, called the pagoda; built of brick, eight square and ten story high, each having a kind of umbrella projecting over the windows, on each corner of which are placed dragons with their heads projecting over, they are painted in divers colours, and frosted, and their eyes made of glass, so that when the sun shines upon them, they seem all on fire. This building is 175 feet high, and about 80 feet round the base; there is also a temple of the Sun, which is said to have been constructed by his Majesty when Prince of Wales, it is a round building, with pillars of corinthian order, supporting the cornice, which between each pillar forms a semicircular arch, the building is covered with a Cupola, and windows all around, and likewise a flight of steps. In the centre of the ceiling is represented the Sun and on the lower edge of the rotunda are painted the twelve signs of the zodiac. From hence, we passed to a Chinese building, near a bridge, over the place where the water comes in to supply the bason; and then to the Aviary which is enclosed with apartments made of lattice work, and in which, were Chinese pheasants, and other beautiful fowls. There is also a lawn, in which were some American wood ducks. From hence, we went into a large room, part of which is made of lattice work and wired, where there were a vast number of birds of all kinds flying about and singing, there were perches for them to rest on, and nests to build in, besides glass basons of water suspended for them to drink, and places for their food, we were conducted next into a small flower garden, where were pots ranged on slabs on one side filled with all kinds of flowers in bloom; in the middle, a bason of water with Chinese fish, and the rest of the garden laid out, in beds of flowers, the front of the Aviary makes one side of this garden. The next thing we saw was a garden lately laid out for exotic plants, with a noble hot house of great length and height, the whole glazed on the top, which stands obliquely to the Sun, there are flews behind, which by means of fire, keeps this place in any degree of heat. After viewing this, which is filled with a great variety of curious flowering plants, we went

to the green-house, which stands not far from the dwelling house, and is a very handsome building, glazed in front containing Oranges and Lemons, and many other trees and plants. We then went to view the house, and was admitted to see, all the Princesses apartments, which are very neat, with good paintings, tapestry and organ, harpsicord and billiard table, and very elegant furniture. There are some exceedingly fine paintings in the gallery, of very beautiful Women painted on the wall, and paintings on glass of india figures, the best I have ever seen, and we were told cost £500 a piece, they were done in India. In one of the chambers is a family piece with all the Princesses' children drawn together when young, which is very pretty, and the traces of their present countenances are to be found in them. After viewing the house we went to dinner in Kew gardens, and then went to Richmond gardens and got admittance. There is nothing very striking here, but fine gravel walks, lawns and vistas, with a view of the river on the side and the lodge, a neat pretty building with an elegant garden before it. From hence we went back to Kew, crossed the river over the bridge, and came by the side of the river, and turned off to Chiswick, and passed the Earl of Burlington's house, which is very magnificent, with fine garden and walks, there is also a seat of Col. Eliot's, and several other elegant buildings. We went into the Church yard, looked into the Church, and thence to the river side where we took a sculler for Westminster bridge, as we passed Ranelagh we were greatly pleased with the lights in the gardens, which made a splendid appearance, as also those in the rotunda, which was opened for company this evening. We landed at Westminster bridge about half past eight, having been about an hour and half coming down from Chiswick, above ten miles, for which we paid 2/6, and then finished our tour, during which we had fine weather, saving a sort of drizzling rain, which we passed in going from Twickenham to Hampton Court."

These minutes were copied from the original paper in the possession of Rev. Dr. Jarvis. They were written by a Mr.

Budd, who accompanied Mr. Walter, and Mr. Jarvis (afterward the venerable Bishop of Connecticut) and a Mr. Hubbard to England in 1764, to receive from the Bishop of London, Holy Orders. Dr. Jarvis, finding it among his father's papers, loaned it to Mrs. Walter, who took a copy of it in 1823 for her children.

The foregoing is a correct copy from the family record book of my late mother, Maria Lynde (Walter) McCleary, now in my possession.

SAM'L F. MCCLEARY.

March 17, 1897. 384 Harvard st., Brookline, Mass.

APPENDIX II.

The contemporary accounts of the election and Consecration of Dr. Jarvis are found in these extracts from *The Connecticut Journal.* The same account of the Consecration is also in *The New York Magazine* for October, 1797, p. 558.

CONNECTICUT JOURNAL, June 14th, 1797.

On Wednesday the 7th inst the Episcopal Convention of this State Met in St. James Church at Derby.

Divine Service having been performed an Excellent Discourse adapted to the Occasion was delivered by the Rev[d] Mr. Marsh The Convention then went in Procession accompanied by the respectable Lodge of Freemasons and a numerous Train of the Ladies of the Town to lay the foundation Stone of a new church. (then gives account of proceedings of laying the corner stone and adds) The Convention after this Animating Scene went in order to St. James Church where they entered upon the Business for which they had met. The most important Point which Engaged their Attention was the Election of a Bishop—The Rev[d] Doctor Bowden by Reason of bodily Infirmity having declined that Office, The Rev[d] Mr. Abraham Jarvis Rector of Christ Church Middletown was Unanimously elected by the Clergy and Unanimously approved by the Laity.

His Amiable Character and respectable Abilities afford Ground to the Friends of the Church to hope for Unity Peace and Happiness.

CONNECTICUT JOURNAL, October 26th, 1797.

SAME ACCOUNT IN CONNECTICUT COURANT, Oct. 26th, 1797.

Wednesday the 18 inst The festival of the apostle and Evangelist St. Luke being the day appointed for the Consecration of the Rev Abraham Jarvis D.D. to the Episcopate of the State of Connecticut: the Convention of the same consisting of the Clergy and Lay Delegates assembled at half past nine in the morning in Trinity Church in the City of New Haven from whence they walked in procession, Lay Delegates in front and the Clergy in the rear to the house of the Rev Bela Hubbard Rector of the Church where Doctor White Bishop of Pennsylvania, Doctor Provost, Bishop of New York and Doctor Bass Bishop of Massachusetts and New Hampshire were waiting in their Episcopal Habits to Join the procession, which then returned to the Church. The Rev Mr Ives read prayers and a sermon adapted to the occasion was delivered by the Rev Doctor Smith.—The Right Rev Doctor White was the officiating Bishop—and the Bishops Provost and Bass assisted on this grand and interesting occasion. The Act of Consecration being Completed Doctor Jarvis was admitted within the rail of the Altar in his Episcopal Character & Habit, where he was recognized as the Ecclesiastical Superior and received the Congratulations of the Convention in a very affectionate Address delivered by the Reverend Bela Hubbard Rector of the Church. To this Address, Bishop Jarvis returned a very becoming and pathetic Answer: after this he delivered a charge to the Clergy & Laity of his Diocese: a charge truly Apostolic & Evangelical.

The Scene was highly grateful to every person in it, every part of it being conducted with the most perfect solemnity and propriety, in the presence of a numerous and respectable assembly. May it please the gracious & Merciful Head of his church the Great Bishop of our Souls to preserve our Episcopacy precious in his sight: and May peace harmony & Love ever preside over the United States of America.

APPENDIX III.

Through the kindness of the Rev. Dr. Hart, Secretary of the House of Bishops, these copies of documents in the archives of the House of Bishops are here inserted:

STRATFORD, July 6th, 1797.

Right Rev^{d}· & Dear Sir.

We the Committee of the Protestant Episcopal Church in Connecticutt are directed to address the Right Rev^{d}· Bishops White, Provost & Bass

upon the subject of consecrating our worthy Brother Jarvis, Bishop Elect, to the Episcopal chair.

We verry sensibly feel the want of an ecclesiastical Center of unity—our rising generation is destitute of the Apostolic rite of Confirmation, and Candidates for the Ministry are discouraged from coming forward to supply our vacant churches, by beholding the Episcopal chair empty. These & many other reasons unite to render both the Clergy, & Laity of the Church in Connecticut verry desirous to have the sacred Hierarchy established among us as soon as may be conveniently done. We have been indirectly informed that Bishops Provost & Bass have no objections of meeting in Connecticut this Autumn, provided it meets with your approbation.

It would be verry agreeble to our Brethren the Clergy to attend the Consecration, and should it be agree'd on by the Bishops to meet in this State ; We beg leave to mention the City of New Haven as the Place, on S^{t} Luke's Day the 18th of October next. Previous to our consulting the other Bishops on this subject, we shall wait your answer, which we wish may be as soon as is convenient. Should our request be complied with by our Father in Christ we should consider ourselves under the highest obligations to do every thing in our power to render him happy whilst among us.

May God preserve our Episcopacy precious in his sight, and prosper the pious labors of his servants.

With every sentiment of respect
and esteem, we are,
Right Rev^{d}· Father in God.
Your most obedient
And dutiful Sons
in Christ.

ASHBEL BALDWIN.
WILLIAM SMITH.
PHILO SHELTON.

Please to Direct
to the Rev^{d}·
Ashbel Baldwin,
Stratford.

The Right Rev^{d}· Doctor White, Bishop of the Prot. Episcopal Church in the State of Pennsylvania.

P. S.
Right Rev^{d}· Sir. If you cannot make it convenient to gratify us, by convening the Bishops in Connecticut, We wish you to inform us the Time and place you shall appoint to consecrate the Bishop Elect.—

STRATFORD, July 20th. 1797.

Right Revd. Sir.—

Your obliging favour has been duly received. Agreeable to your directions I have wrote to Mr. Smith the President of the Committee, it is enclosed, which I will thank you to forward. Testimonials for the Bishop Elect have likewise been forwarded to Doctor Parker Boston, we expect a return in a few days when they will be sent to New York, & from thence to Philadelphia. The standing Committee meet again this week, to make some arrangements for the Bishops Consecration, you will hear from us soon. In the mean time believe me

Right Revd. Sir to be with sentiments
of great respect
Your Most Obedient
Humble Servant
ASHBEL BALDWIN.

Right Revd. Doctor White.

Right Revd. Sir.

We had the pleasure of receiving your favors of date the 17th inst.—informing that it was agreeable to you to acceed to our wishes expressed to you concerning the consecration of the Bp. Elect for the State of Connecticut—for which be pleased to accept of our thanks. The necessary Testimonials are already made out and forwarded to Dr Parker for the purpose of acquiring the signatures of the Committee of the Eastern States. Also, agreeable to your direction, Testimonials have been sent to the President of the Standing Committee to be signed by the Committee in Pennsylvania & N. Jersey. Howsoever soon we receive these Testimonials properly authenticated, we will do ourselves the pleasure of giving you timely information.

We have the honor to be
Right Revd. Sir
Your most obed.t &
Very Huml. Servants
WILLIAM SMITH.
PHILO SHELTON.
ASHBEL BALDWIN.

Norwalk.
July 25, 1797.

STRATFORD, August 8th, 1797.

Right Revd. Sir.

Yours of the 31th Ultimo is now before me, & I beg to mention the circumstances that lead to the mistake refer'd to in your Letter. When I wrote to the Honobl. William Smith, the Committee were not together, &

upon looking over the list of the Standing Committee, I did not find Doctor Smith's name as a Member from Pensylvania; therefore concluded hastily, that it must be the Honorable William Smith, who was the President. I gave the Letter under cover to you, to one of my Neighbors, who expected to set out in a few Days for Philadelphia. Three days after the Committee were together at Norwalk, who were made acquainted with what I had done; upon examination we discovered the mistake, & immediately wrote another Letter to yourself, & one to Doctor Smith, intending to stop the Stage, take out the Testimonials from the Letter addressed to the Honorb$^{l.}$ Wm. Smith & inclose them in the one directed to Doctor Smith. But when the Stage came on, we found the Gentleman had put up the Letter in the bottom of his Trunk, & that it would take up so much time, that the passengers would not patiently wait; accordingly all the Letters went on, which has occasioned some delay & given unnecessary trouble. The next morning to prevent any further delay in this business another letter was addressed to Doctor Smith enclosing the Testimonials, requesting his assistance in procuring the necessary Signatures: That Letter was put immediately into the Mail, & I presume it must have reach'd Philadelphia before this Time. I have received the Testimonials sent to the Eastward, which have been signed by the Standing Committee in New England. They are forwarded to Doctor Moore in New York, with a request that he would have them sign'd by the Committee in that State, give them a speedy conveyance to the Committee in New Jersey & from thence to Bishop White. But in case the last Letter to Doctor Smith should not arrive, I have presumed to enclose the Testimonials again, will you be so obliging as to hand them to Doctor Smith or some one of the Committee. I hope Sir the necessary business for the consecration of our Bishop elect is in a fair train to be completed agreeable to the Canons of our Church.

Be pleased Sir to excuse this long Letter and believe me with best wishes for your happiness.

Your Friend and humble Servant

ASHBEL BALDWIN.

Right Rev$^{d.}$ Doctor White.

To the Right Rev$^{d.}$ Doctor White Bishop of the Protestant Episcopal church of the State of Pennsylvania.

The Committee in the Name and by the desire of the Convention of this State beg leave to present their most affectionate and grateful acknowlegdments for the polite and Christian attention you have manifested toward the Prostestant Episcopal Church in Connecticut.—Be assured Rev$^{d.}$ Father the favour you have done us will ever be gratefull in our

remembrance and we pray that the pleasure of the Lord may ever prosper in your hands and that your Apostleship and Episcopacy may be always precious before God and acceptable to Men.

PHILO SHELTON
WILLIAM SMITH
ASHBEL BALDWIN
JOHN CANNON
PHILP. NICHOLS
ELI CURTISS
} Committee

Newhaven
Oct 19th 1797

APPENDIX IV.

ADDRESS

Of the Convention of the Protestant Episcopal Church, in the state of Connecticut, to the Right Rev. Doctor Abraham Jarvis, Bishop of the Diocese.

REVEREND FATHER,

We, the Presbyters and Lay Representatives of the Protestant Episcopal Church, in the State of Connecticut, avail ourselves of the earliest opportunity, that could have been presented to us, to congratulate you, upon your elevation to the dignified station of a Bishop, in the Church of Christ. Most cordially, Sir, do we recognize you in that sacred character, and most readily do we receive you, as our Superintendent and Guide; —promising with cheerfulness and from a sense of duty to pay you all that respect and obedience, to which your office entitles you; and which, we are assured from the word of God, and the testimony of antiquity, was ever deemed to be due to the sacred Character with which you are invested.

Joyful, Sir, as is the present occasion, which fills the Episcopal Chair, yet, the solemn scene that has just been performed, irresistibly leads back our minds, in sad remembrance to him, whom, we have often seen, from that Altar breaking the Bread of Life, and have often heard from that Pulpit,

uttering the words of Peace. But, Sir, portentous to the Church, as was the moment, when the great disposer of events called to his reward, our late much revered Bishop, yet we trust, nay are confident, that your best abilities will be exerted, to mitigate the loss of that wisdom and zeal, for which, he was so highly distinguished. Whatever depends upon us to lighten the burden, which your office imposes upon you, shall be cheerfully contributed. Esteeming your personal character, as we unquestionably ought, and revering the Authority, with which you are clothed, as we assuredly do, your Episcopate opens with a prospect of Peace and harmony throughout your Diocese. This state of the Church is, at all times, devoutly to be wished; but perhaps, never more than at present, when unity is so necessary to render fruitless, all the attacks of infidelity and vice. May that divine spirit, who is the source of unity and love, continue to preserve this Church, under your Episcopate, in the most perfect Concord; And may zeal for promoting virtue and religion, ever distinguish the Bishop, the Clergy, and the Laity of the Church of Connecticut.

New Haven, October —— 1797.

BISHOP JARVIS'S ANSWER.

My Reverend Brethren,

Beloved in our Lord Jesus Christ.

I return you my sincere thanks for your affectionate address. Permit me to request you and the lay Gentlemen of the convention to accept my assurance of the warm and grateful affections, with which I receive your declarations of personal regard and friendship.

Your sentiments of the sacred office of a Bishop, perfectly accord with my own, and compel me to observe the restraint they lay upon me, from gratulating myself on being promoted to that dignified station. Your united judgment of the circumstances, and situation of our church; and an unequivocal

assurance, that in your opinion, her exigencies, in a pressing manner require it; were the prevalent reasons that overruled me, to acquiesce in your election to the office, with which I am now invested.

Distinguished as our late revered Bishop was, for his eminent abilities; and amiable for the ornaments of the christian; the recent act performed in your sight, of consecrating a successor to the vacant chair, could not fail to recall *him*, with vigour to your remembrance. So interesting a life, justified the strongest apprehensions, that his death was an omen of unhappy import to our church. Known unto God are all his works, in wisdom doth he dispose them all, and that unerring hand, which directeth the whole to his own glory, often strikes away all other props, to convince men, that in him alone is their unfailing strength.

May a wise and gracious providence so order events, as to evince the rectitude of our intentions, and that our proceedings may be for his honour and the good of his church.

Next to the guidance and protection of our all gracious head, I do, and must, rely on your friendship and benevolence, to prevent or remove, those difficulties and impediments, which, contemplated in prospect, filled me with diffidence, and caused a reluctance, which, even as yet, I have not been able wholly to surmount. Sensible I am that in me emphatically this treasure is lodged in an earthen vessel; from the divine aid and support, and the constant united assistance, of you my brethren, it is, that I can hope, in any measure, to do the duties of the office committed to my trust. Altho solicitude and anxious doubts abide me, yet while strengthened by these helps, I may solace my heart, that the important interests of that part of the church of christ, over which I am appointed to preside, will not materially suffer, so long as, by divine permission, the charge shall rest on me to superintend her weighty concerns.

That the redeemer's kingdom may flourish, the spirit of the Gospel prevail, and its laws be obeyed, is ever to be the object of our desires, and the subject of our prayers. To promote

so great a work, much depends on the exertions, and pious labours of the clergy. The assurance you give of these, and that you will ever study to cultivate the strictest harmony, and be ever ready with your best advice, as they are expressive of a well directed zeal, so are they satisfactory, and minister grounds of confidence, not to be drawn from any other source.

Charity is the bond of perfectness: It is the cement which knits together the church; in every member perfects the child of God, and completes the family of christ.

As this virtue is the summary, and crown of christian graces, by cherishing it in our own breasts, and exercising it among ourselves, we shall shew, that we are the true disciples, and faithful ministers of christ, his peace, which passeth knowledge, shall keep our hearts and minds; it will give energy to our labours & render us examples to our flocks.

My future conduct, I trust, will manifest my real respect and sincere affections for you, and all, whom we serve in the Gospel of our Lord. In addition to your advice, and assistance, in our respective sacred labours; let our prayers be mutual for each other, that God will continue us, and his church, in his holy keeping; and enable both you and me to fulfill our ministry; and that the people, especially committed to our charge, may be a mutual blessing, and a crown of rejoicing to us, and to each other, in the day when the Son of God shall appear in glory, to judge and to reward.

ABRAHAM, Bp. Epl. ch. Connect.

New Haven, Oct. 18, 1797.

APPENDIX V.

The Rev. Dr. Tillotson Bronson preached at the Convention on Wednesday, June 2d, 1813, in Christ Church, Stratford, a sermon upon "The Divine Institution and Perpetuity of the Christian Priesthood," in memory of Bishop Jarvis. It thus sums up his character:

To those who were intimately acquainted with Bishop Jarvis, it is well known, he possessed a good share of common human science, acquired in his youth; to which he added, which was of more importance in his station, as a Minister of Christ, a copious fund of theological knowledge. Few eminent divines of the Church of England, who lived and wrote in the last and preceding centuries, escaped his reading. He read them, not as a matter of amusement, but he thoroughly studied and digested their matter. In such a school, he was deeply impressed with all the great and fundamental doctrines of Divine truth—the fall and original corruption of man—his consequent need of a Saviour, and the operations of divine grace, to revive the image of God in the soul, and quicken the spiritual life, were, with him, first principles in Christian theology. To these he added a Trinity of persons in the Godhead, and the divine institution of the Church, its ministers and ordinances, as means of grace. These he firmly believed were the doctrines of the Bible, of primitive Christianity, and of the early reformers.

Thus settled in his faith, he listened not to novelties. He believed that whatever was new in Divinity, was, for that very reason, false. To improvements in human science, he was a friend; while he believed that God had long since revealed everything necessary for man to know, believe, and do, in order to obtain salvation. Hence, nothing new was to be expected in theology. This rendered him an undeviating advocate for primitive usage and discipline in the Church. This he was, to such a degree, as to be thought by some too unyielding, too little disposed to accommodate the feelings of others. But those who knew him well were convinced, it was the pure effect of principle, and a sense of duty. He well knew the pernicious consequences of needless innovation, and the imposing air with which novelty too often captivates the unwary, and therefore wished to meet them on the threshold, and shut them out of the Church.

The truth was he deliberated long and thoroughly, before he formed opinions; and when they were formed, they became

principles of action, and were not readily changed. This is a trait of character that is of great worth, in the present state of the world, when innovations in civil polity are attempting to make their way into the Church of God. At such a time, persevering decision of character is of eminent use, to preserve order and regularity, and hence peace on earth and good will to men. Such, in the fullest sense of the word, was the character of Bishop Jarvis. His object, when settled, was ever in view. It was steadily pursued in his conduct. Convinced of its worth and importance, and trusting in the wisdom of Providence, he ever went on, undismayed by difficulties and obstructions that might come in his way.

He entertained a becoming sense of the dignity of the clerical character, and studied to promote it, in his words, in his actions, and in the measures he proposed and followed. He was indignant at meanness; at anything which might lower the sacred office, in the view of the world. As the ambassadors of the most high God, it was his sentiment that they should respect themselves; and so conduct, that they might command the respect of others.

As a man, his talents were rather solid than showy. His discourses in the pulpit were marked by good sense and sound divinity, rather than fine conceits, or tricks of rhetoric. And as was his matter, so his manner of delivery—always grave, solemn, earnest, and frequently impressive, in a high degree. In proof of this, permit me to cite his address delivered to this body, at its last meeting. . . . .

The venerable appearance, the grave and solemn manner, in which these reflections were delivered, can but be remembered. . . . .

Though the Bishop, according to the direction of an Apostle, in doctrine, showed uncorruptness, gravity, and sincerity, both in public and private, in the Church, and in the friendly circle; yet was he affable, polite, and ready to converse on common topics, according to his company, and suited to occasions. We, my brethren of the clergy, can witness, that he was always fond of seeing us at his house; that we were

there hospitably entertained. Few men enjoyed society more than he. His hours were distributed, as we well know, between domestic concerns, conversation, study, and acts of piety. Fond of the family circle, formal visits were infrequent. Correct in the matters of economy, he was domestic in his manners. He was resigned to the will of Providence; patient under afflictions, of which he had his share in life; not too much elated by prosperity; always preserving a well-tempered equanimity. In fine, as a clergyman, he was correct in his sentiments; as a member of society, a well-wisher to its order and peace. A tender husband, and an affectionate parent. Thus he lived, and at length, in a good old age, he has gone to that world from whence none return.

Documents Concerning the Election of the Bishop Coadjutor

CONCERNING THE BISHOP COADJUTOR*

I.

PASTORAL LETTER FROM BISHOP WILLIAMS.

MIDDLETOWN, May 5, 1897.

To the Reverend the Clergy and to the Laity of the Diocese of Connecticut:

DEAR BRETHREN:—It had been my expectation and hope that I might very soon resume the active work of the Diocese, but I find that this hope must be given up. Moreover, the time has come when, in my opinion, a due regard for the well-being of the Diocese and a proper consideration of my own condition make it right that I should ask the Diocese to elect a Bishop Coadjutor.

According to Canon 19, § v., Title I., the Bishop of the Diocese, in giving his consent to the election of such a Bishop Coadjutor, is required to state the duties which will be assigned to him. It will be my purpose to assign to him all the duties connected with the visitation of the Parishes for confirmation and other ordinary matters, and also from time to time to devolve upon him the ordinations to the Priesthood and the Diaconate, the laying of corner-stones and the consecration of Churches. I shall also relinquish one-half of the salary now paid to me, for the benefit of the Coadjutor, and hope that the Diocese will undertake to make such further provision for his maintenance as will be just and honorable.

I am sure, my dear Brethren, that I need not say to you that it is a painful necessity which compels me to address to

* Diocese of Connecticut, Journal of Convention, 1897, Appendix A, pages 97–109.

you this letter. I cannot contemplate without sorrow the practical severance of ties which have so long bound me to your service for more than half of my life, and in which I have received such uniform kindness and forbearance on your part. I deeply feel the additional burden which is to be laid upon the Diocese, and it is only after long, earnest, and prayerful consideration, and not without consultation with those whose opinion is entitled to weight, that I have decided to ask the action of the Convention in this behalf.

In case the Convention, which will meet on the 8th of June, should feel that there had not been sufficient notice to warrant immediate action, I would suggest that it fix upon some time to which it may adjourn, at which adjourned session the special business shall be the election of the Bishop Coadjutor.

Will the Reverend Clergy, at their earliest convenience, read this letter to their congregations.

Asking your prayers that the Convention be guided to do that which shall be to the honor of GOD and the prosperity of His Kingdom, I remain,

Affectionately your Bishop,

J. WILLIAMS.

II.

PRAYER FOR GUIDANCE.

LITCHFIELD, May 13th, 1897.

The following prayer is set forth by authority of the Bishop to be used in the Churches and Chapels of the Diocese.

STORRS O. SEYMOUR,

President of the Standing Committee.

A PRAYER.

Almighty God, the giver of all good gifts, who of Thy divine providence hast appointed divers Orders in Thy Church; Grant, we beseech Thee, that the Council of the Church in this Diocese may have grace and wisdom to choose a godly and well-learned man to be ordained and consecrated Bishop, who may evermore be ready to spread abroad Thy Gospel, the glad

tidings of reconciliation with Thee, and use the authority given him not to destruction but to salvation, not to hurt but to help; so that, as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord. AMEN.

III.

THE ELECTION.

(*a.*) PROCEEDINGS OF THE CLERGY.

ST. JOHN'S CHURCH, WATERBURY.
Tuesday, June 8, 1897, 3 P. M.

The Lay Delegates having withdrawn, the Clergy organized as required by the revised Constitution just adopted, choosing for Chairman the Rev. Thomas Ruggles Pynchon, D.D., LL.D.; and for Secretary the Rev. Ernest de Fremery Miel.

The following were elected

TELLERS.

Rev. LOUIS N. BOOTH, Rev. HERMANN LILIENTHAL,
HENRY N. WAYNE, JOHN D. EWING.

After the 7th ballot, the Rev. William A. Beardsley was chosen Teller in the place of the Rev. H. N. Wayne, who had withdrawn.

On motion, it was

Resolved, That a Teller check the names of voters while the balloting is going on.

Eleven ballots were taken, in accordance with the Rules of Order and with the Standing Resolution just adopted on the subject.

At the 6th ballot the number of Clergymen present as shown by the votes having fallen below two-thirds of the whole number entitled to vote, Article IX. of the Constitution required two-thirds of both orders to elect.

After the 6th ballot, about 6 P. M., a recess was taken until 7.30 P. M.

The results of the various ballots are shown in the following tabular statement.

NAME.	1st.	2d.	3d.	4th.	5th.	6th.	7th.	8th.	9th.	10th.	11th.
Rev. W. R. Huntington, D.D.,	26	32	25	16	4	1					
Rev. E. S. Lines, ...	26	30	30	30	30	26	22	15	14	16	17
Rev. Samuel Hart, D.D., . .	26	27	41	54	59	61	48	42	37	28	22
Rev. H. M. Sherman, ...	19	15	7	1							
Rev. C. B. Brewster, ...	17	21	22	29	37	42	51	64	73	80	86
Rev. Wm. H. Vibbert, D.D.,	5	2	3	2	1					1	1
Rev. W. L. Robbins, D.D., .	4	3	3								
Rev. J. S. Lindsay, D.D., . .	3	3	2						1		
Rev. John Binney, D.D., . .	2						1	1	1	2	
Rev. H. D. Cone, ...	2	1									
Rev. Geo. McC. Fiske, D.D.,	2	2									
Rev. J. W. Gill, ...	2										
Rt. Rev. E. Talbot, D.D., . .	1	1	1	1	1						
Rev. Geo. H. Christian, D.D.,	1										
Rev. S. O. Seymour, ...	1	1	2	1							1
Rev. J. H. George, ...	1										
Rev. J. O. S. Huntington, . .	1	1									
Rev. S. D. McConnell, D.D.,			2	2	1						
Rev. Sylvester Clarke, D.D.,			1	1							
Rev. Arthur Clinton, ...									1	1	
Total, ...	139	139	139	137	133	130	122	122	127	128	127
Necessary to a choice, . .	70	70	70	69	67	87	82	82	85	86	85

The Chairman accordingly declared that the Clergy had, by the necessary two-thirds of all present, made choice of the Rev. Chauncey Bunce Brewster, M.A., Rector of Grace Church, Brooklyn, N. Y.

On motion, the choice was made unanimous.

This result was immediately communicated to the President of the Convention, and to the Lay Delegates; and the Clerical Order adjourned.

Attest: E. DE F. MIEL,
Secretary of the Clerical Order.

(*b.*) PROCEEDINGS OF THE LAY DELEGATES.

ST. JOHN'S CHAPEL, WATERBURY,
June 8, 1897, 3 P. M.

The hour fixed by the Convention for the election of a Bishop Coadjutor having arrived, the two Orders, pursuant to Article IX. of the Constitution of the Diocese of Connecticut, sepa-

rated, and the Lay Order immediately assembled in the above place at the hour stated.

They organized by electing Mr. Frederick J. Kingsbury, Chairman, and Mr. Burton Mansfield, Secretary.

A motion to go into a committee of the whole and to take an informal ballot, so as to enable the Delegates to express their preferences for a Bishop Coadjutor, was lost.

The object of the meeting being to vote by ballot upon the approval of the choice for Bishop Coadjutor made by the Clergy, and no communication of their choice having been received from the Clergy at this time, it was thereupon

Voted: That this body adjourn until such a communication shall be received from the Clergy.

The meeting so adjourned.

Attest: BURTON MANSFIELD,
Secretary.

ST. JOHN'S CHAPEL, WATERBURY,
June 8, 1897, 9.30 P. M.

The order of Lay Delegates assembled at the above time and place, and was called to order by the Chairman. He read a communication from the Clergy notifying this house that they had chosen the Rev. Chauncey B. Brewster for Bishop Coadjutor.

The Secretary called the roll of the Parishes of the Diocese, which call disclosed that Lay Delegates representing over thirty Parishes were present. The Chairman thereupon declared that under Article V. of the Constitution a quorum was present, and that the house was ready for business.

The Secretary read the Resolution of the Convention prescribing the manner in which balloting in the election of a Bishop shall be conducted.

The Secretary appointed Mr. E. B. L. Carter his Assistant.

On motion, it was thereupon

Voted: That this house vote by ballot upon the approval of the choice for Bishop Coadjutor made by the Clergy.

The Chairman appointed Mr. A. Heaton Robertson and Mr. A. C. Northrop, Tellers.

The Secretary read the list of Delegates, and each Delegate present, as his name was called, deposited his ballot in a box provided for the purpose.

The ballot resulted as follows:

Total number of votes cast, 94. Yeas, 77; Nays, 17.

On motion, the vote was made unanimous.

Voted: That the Chairman and Secretary communicate the result of the vote to the President of the Convention.

There being no further business, the meeting adjourned.

Attest: BURTON MANSFIELD,
Secretary.

IV.

NOTIFICATION AND ACCEPTANCE.

The Committee appointed by vote of the Convention to notify the Bishop Coadjutor elect, consisted of the following persons:

Rev. FRANCIS GOODWIN, Hartford;
GEORGE WILLIAM DOUGLAS, D.D., New Haven;
Mr. BURTON MANSFIELD, New Haven, and
WILLIAM W. SKIDDY, Stamford.

They called on the Rev. C. B. Brewster at his residence, No. 53 Remsen street, Brooklyn, N. Y., by appointment, on Friday, June 11, and communicated to him the formal notice of his election to be Bishop Coadjutor of the Diocese of Connecticut.

Mr. Brewster replied with much feeling, and informed the Committee that he would communicate his decision in about ten days; which he did in the following letter:

To the Rev. Francis Goodwin, Chairman of the Committee, etc.:

Reverend and Dear Sir:—The election to the office of Bishop Coadjutor of Connecticut, by your Committee communicated to me, has received my earnest consideration.

I could not fail to be sensible of the honor done me in this invitation to be the helper of your great Bishop in your noble and historic Diocese. The Diocese, moreover, is peculiarly dear to me as my home, where I was baptized and confirmed and received Holy Orders.

On the other hand, I am impressed with an appalling sense of the responsibilities involved. What seems in this matter to be the call of God, I dare to obey only as I trust that He who leads me will sustain me by His sufficient grace.

In that trust, I hereby announce to your Committee, that, God willing, I will signify my acceptance when the Canonical consent shall have been obtained.

I am, faithfully yours,

CHAUNCEY B. BREWSTER.

Grace Church Rectory, Brooklyn Heights, June 21st, 1897.

V.

BISHOP WILLIAMS INFORMED.

The Committee appointed by vote of the Convention to inform Bishop Williams of the election of a Bishop Coadjutor, consisted of the following persons:

Rev. HENRY M. SHERMAN, Bridgeport;
FREDERICK W. HARRIMAN, Windsor;
Mr. FREDERICK J. KINGSBURY, LL.D., Waterbury, and
CHARLES E. JACKSON, Middletown.

They called on the Bishop at his home in Middletown, on Thursday, June 10th, and presented the following

ADDRESS.

To the Right Reverend the Bishop of Connecticut:

DEAR BISHOP:—The Convention of your Diocese, assembled on Tuesday in Whitsun-week, at Waterbury, duly authorized us as a Committee to formally announce to you that your expressed wish that a Bishop Coadjutor should be chosen by them to relieve you of some of the arduous duties of your exalted office, has been accomplished.

The Convention, guided, as they humbly trust, by God the Holy Ghost, made choice of the Reverend Chauncey Bunce Brewster to be consecrated to that office and work.

The Committee brings to you the renewed assurance of the love and devotion of the Clergy and Laity of your Diocese to yourself, and the hope that the relief afforded you by their action may tend to lengthen your days among us; and that your strength may be increased in such measure that the sacred offices that they have been accustomed to receive at your hands may be continued to be bestowed upon them; and that they may behold your face and listen to your voice for many years to come.

*

Praying that the God of all Grace may continue to bestow His rich blessings upon you, and asking your prayers and your benediction upon us in all our duties, we are,

Your obedient servants and loving sons,

HENRY M. SHERMAN,
FREDERICK W. HARRIMAN,
FREDERICK J. KINGSBURY,
CHARLES E. JACKSON,
Committee.

The Resolution passed by the Convention in acknowledgment of his long and faithful Episcopate (see Journal, page 51) was also read to him.

The Bishop replied with emotion, declaring himself gratified with the treatment received from the Diocese at all times, and expressing his entire approval of the choice made by the Convention, as well as of the spirit in which all its deliberations had been conducted.

Before withdrawing, the Committee knelt and received his Benediction.

VI.

DOCUMENTS ASKING CANONICAL CONSENT.

The following documents were sent by the President of the Standing Committee of this Diocese to the Standing Committee of every other Diocese in the United States, together with a blank form for returning their consent to the Consecration, as required by Title I, Canon 19, §§ ii and iii.

(NOTE.—The Degree of Doctor in Divinity was conferred upon the Bishop Coadjutor elect by Trinity College, at Commencement, June 24, 1897.)

REQUEST FOR CONSENT
TO THE
CONSECRATION OF A BISHOP COADJUTOR
FOR THE
DIOCESE OF CONNECTICUT.

✠

To the Standing Committee of the Diocese of .....

The Church in the Diocese of Connecticut is desirous of the Consecration of the

Reverend CHAUNCEY BUNCE BREWSTER, D.D.,

as Bishop Coadjutor of the said Diocese: and the Standing Committee of the same, by its President, hereby communicates the said desire, together with the evidence of the Election of the said Bishop Coadjutor elect, and also a copy of the Canonical Testimonial in his case, and respectfully asks your consent to the proposed Consecration.

STORRS O. SEYMOUR,
President of the Standing Committee.

DIOCESE OF CONNECTICUT, June 30, 1897.

CERTIFICATE OF THE ELECTION
OF THE
REVEREND CHAUNCEY BUNCE BREWSTER, D.D.,
TO BE
BISHOP COADJUTOR OF THE DIOCESE OF CONNECTICUT.

✠

This is to certify that, the Bishop of Connecticut having requested in writing, on the ground of his physical infirmity, that a Bishop Coadjutor be elected, and having in such request stated the duties which he would assign to the Bishop Coadjutor when duly elected and consecrated, the annual Convention of the Diocese of Connecticut, assembled in Saint John's Church, Waterbury, on Tuesday, the eighth day of June, in the year of our Lord one thousand eight hundred and ninety-seven, did unanimously elect the

Reverend CHAUNCEY BUNCE BREWSTER, D.D.,

to be Bishop Coadjutor of the said Diocese in accordance with the Constitution of the Diocese and the Canons of the Protestant Episcopal Church in the United States of America.

Attest: STORRS O. SEYMOUR,
President of the Convention.
FREDERICK W. HARRIMAN,
Secretary of the Convention.

DIOCESE OF CONNECTICUT, June 30, 1897.

TESTIMONY FROM THE CONVENTION
OF THE
DIOCESE OF CONNECTICUT
AS TO THE
REVEREND CHAUNCEY BUNCE BREWSTER,
BISHOP COADJUTOR ELECT.

✠

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the

Reverend CHAUNCEY BUNCE BREWSTER

is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do, moreover, jointly and severally declare that we do, in our conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop to the honor of God and the edifying of His Church, and to be a wholesome example to the flock of Christ.

CLERGY.

E. Campion Acheson, Rector Holy Trinity Church, Middletown.
Samuel Forbes Adam, Priest in charge of the Mission of Valle Crusis, N. C.
W. G. Andrews, Rector of Christ Church, Guilford.
A. Sprague Ashley, Rector of All Saints' Memorial Church, Meriden.
Edmund Augustus Angell, Rector of St. John's Church, Washington.
George Weed Barhydt, Rector of Christ Church, Westport.
Francis W. Barnett, Rector of Christ Church, Canaan.
William A. Beardsley, Rector of St. Thomas's Church, New Haven.
Allen Everett Beeman, Rector of St. Paul's Church, Fairfield.
Jacob A. Biddle, Rector of St. Mary's Church, South Manchester.
John Binney, Sub-Dean of the Berkeley Divinity School.
Louis Norman Booth, Rector of Trinity Church, Bridgeport.
Ralph H. Bowles, Rector of St. Paul's Church, Huntington.
Chas. W. Boylston, Rector of Grace Church, Long Hill.

James W. Bradin, Rector of St. John's Church, Hartford.
Wm. J. Brewster, Rector-elect of St. Andrew's Church, Northford.
Cornelius G. Bristol, Rector of the Church of the Good Shepherd, Hartford.
George Israel Brown, Rector of Trinity Church, Branford.
J. Eldred Brown, Rector of Trinity Church, Norwich.
George Buck, Rector of St. James's Church, Poquetanuck.
George H. Buck, Rector of St. James's Church, Derby.
F. D. Buckley, Rector of Trinity Church, Waterbury.
Jos. P. Cameron, Rector, South Glastonbury and Glastonbury.
Walter T. Cavell, Rector of Trinity Church, Collinsville.
Adelbert P. Chapman, Minister in charge of St. James's Church, Fair Haven.
Sylvester Clarke, Berkeley Divinity School.
Herbert D. Cone, Rector of Christ Church, Bridgeport.
N. Ellsworth Cornwall, Rector of Christ Church, Stratford.
H. N. Cunningham, Rector of Christ Church, Watertown.
Wilfrid H. Dean, Rector of Trinity Church, North Guilford.
S. W. Derby.
George William Douglas, Rector of Trinity Church, New Haven.
Charles H. Doupé, New Haven.
Jared W. Ellsworth, Rector of St. Michael's Church, Naugatuck.
Wolcott Webster Ellsworth, Rector of Christ Church, Unionville.
Foster Ely, Rector of St. Stephen's Church, Ridgefield.
J. D. Ewing, Rector of Christ Church, Middle Haddam.
James P. Faucon, Christ Church, Hartford.
Percy T. Fenn, Rector of St. John's Church, Essex.
Henry Ferguson, Professor in Trinity College, Hartford.
David L. Ferris, Curate of St. John's Church, Stamford.
John H. Fitzgerald, Rector of St. Peter's Church, Hebron.
Louis French, Rector of St. Luke's Church, Darien.
Arthur J. Gammack, Priest in charge of St. Gabriel's Church, East Berlin.
James Gammack, LL.D., Rector of St. James's Church, West Hartford.
Frederic Gardiner, Rector of Christ Church, Pomfret.
James H. George, Rector of St. John's Church, Salisbury.
R. H. Gesner, Rector of Christ Church, West Haven.
Alfred Goldsborough, Rector of St. Peter's Church, Monroe.
Francis Goodwin, Hartford.
Eugene Griggs, Rector of St. Mark's Church, Mystic.
Alfred Poole Grint, Rector of St. James's Church, New London.
George Chapman Griswold, Rector of Christ Church, Sharon.
Alexander Hamilton.
John Thompson Hargrave, Rector of St. Paul's Church, Woodbury, and Christ Church, Bethlehem.
Frederick W. Harriman, Rector of Grace Church, Windsor.
J. E. Heald, Minister of Trinity Church, Tariffville.

William E. Hooker, Rector of St. Matthew's Church, Wilton.
Joseph Hooper, Rector of Epiphany Church, Durham, and Lecturer in Berkeley Divinity School.
Walter Downs Humphrey, Rector of Christ Church, Roxbury.
John T. Huntington, Rector of St. James's Church, Hartford.
W. Herbert Hutchinson, Rector of St. Peter's Church, Milford.
Samuel F. Jarvis, Rector of Trinity Church, Brooklyn.
W. Allen Johnson, Professor of Ecclesiastical History, Berkeley Divinity School.
Charles Judd, Curate in St. John's Church, Stamford.
Robert B. Kimber, Rector of Trinity Church, Seymour.
Wm. C. Knowles, Emmanuel Church, Killingworth, and St. James's Chapel, Ponsett.
Wm. H. Lewis, Rector of St. John's Church, Bridgeport.
Hermann Lilienthal, Rector of Trinity Church, Wethersfield.
Edwin S. Lines, Rector of St. Paul's Church, New Haven.
J. Chauncey Linsley, Rector of Trinity Church, Torrington.
George T. Linsley, Rector of Trinity Church, Newtown.
Flavel S. Luther, Professor in Trinity College.
Henry Macbeth, Rector of St. Paul's Church, Windham.
George K. MacNaught, Minister in charge of Grace Chapel, Hartford.
W. Ingram Magill, Rector of Calvary Church, Round Hill.
Frank H. Marshall, Minister in Church of the Ascension, New Haven.
Theodore D. Martin, Jr., Rector of Grace Church, Stafford Springs.
Edward Thompson Mathison, Rector of Immanuel Church, Ansonia.
March C. Mayo, Curate in St. John's Church, Waterbury.
Stewart Means, Rector of St. John's Church, New Haven.
Elmer Truesdell Merrill, Rich Professor of Latin in Wesleyan University.
Ernest de F. Miel, Rector of Trinity Church, Hartford.
Herbert L. Mitchell, Rector of Grace Church, Yantic.
Wm. Morrall.
R. H. Neidé, Rector of St. Mark's Church, New Canaan.
John F. Nichols, temporarily in charge of Trinity Church, Bristol.
Fred. W. Norris, Rector of Trinity Church, South Norwalk.
James D. S. Pardee, Rector of Grace Church, Saybrook.
Arthur T. Parsons, Rector of Trinity Church, Thomaston, and Trinity Church, Northfield.
Theodore M. Peck, General Missionary of the New London Archdeaconry.
George W. Phillips, Assistant Minister, St. Paul's Church, New Haven.
John F. Plumb, Rector of St. John's Church, New Milford.
Sylvanus B. Pond, Rector of St. Paul's Church, Norwalk.
Collis I. Potter, Presbyter.
Thomas Ruggles Pynchon, Trinity College, Hartford.
Arthur T. Randall, Rector of St. Andrew's Church, Meriden.
Edmund Rowland, Rector of St. John's Church, Waterbury.

Francis T. Russell, Rector of St. Margaret's School, Waterbury.
Lindall W. Saltonstall, Rector of Christ Church, Hartford.
Frederick R. Sanford, Rector of St. Paul's Church, Riverside.
E. B. Schmitt, Rector of Calvary Church, Stonington.
Chas. O. Scoville, Curate in Trinity Church, New Haven.
Storrs O. Seymour, Rector of St. Michael's Church, Litchfield.
J. Frederick Sexton, Rector of St. James's Church, Westville.
Charles Norman Shepard, Fellow of the General Theological Seminary, New York.
P. L. Shepard, Rector of the Church of the Holy Advent, Clinton.
Lucius W. Shey, Bridgeport.
John Dolby Skene, Rector of St. James's Church, Danbury.
George Milnor Stanley, Rector of St. James's Church, Winsted.
James Stoddard, Holy Trinity Church, Middletown.
Hiram Stone, Rector of St. Paul's Church, Bantam, and Trinity Church, Milton.
Wm. Alonzo Swan, Rector of Christ Church, Redding.
Henry Tarrant, Rector of Trinity Church, Lime Rock.
M. George Thompson, Rector of Christ Church, Greenwich.
John Townsend, Rector of Christ Church, Middletown.
H. Nelson Tragitt, Rector of St. Paul's Church, Waterbury.
Henry N. Wayne, Rector of St. Mark's Church, New Britain.
R. Bancroft Whipple, Rector of Christ Church, Tashua.
E. L. Whitcome, Rector of St. Paul's Church, Brookfield.
J. E. Wildman, Rector of St. Paul's Church, Wallingford.
George Hewson Wilson, Curate of Holy Trinity Church, Middletown.
Charles E. Woodcock, Rector of Christ Church, Ansonia.
Arthur H. Wright, Rector of St. John's Church, Warehouse Point.
Thomas Henry Yardley, Christ Church, New Haven.

LAY DELEGATES.

W. A. Barnes, Christ Church, Ansonia.
Eli D. Weeks, St. Paul's Church, Bantam.
Walter Goddard, Trinity Church, Bridgeport.
William H. Comley, St. Paul's Church "
Eli Dewhurst, " " " "
C. Y. Beach, St. John's Church, "
P. W. Barnum, Trinity Church, Bristol.
F. S. Luther, Trinity Church, Brooklyn.
Ralph C. Meigs, Church of the Holy Advent, Clinton.
Asa R. Bigelow, Calvary Church, Colchester.
Wm. H. Barnum, St. James's Church, Danbury.
Frank Green, St. Luke's Church, Darien.
Julius Attwood, St. Stephen's Church, East Haddam.
W. R. Goodspeed, " " "

Henry J. Glover, St. Paul's Church, Fairfield.
G. Clifford Foote, St. James's Church, Fair Haven.
Edwin W. Potter, " " "
Robert Wellstood, Christ Church, Greenwich.
Samuel Spencer, Christ Church, Guilford.
Nathan W. Seymour, Trinity Church (Grace Chapel), Hartford.
Roger E. Phelps, St. Peter's Church, Hebron.
Virgil B. Hatch, St. Andrew's Church, Marbledale.
Geo. M. Curtis, St. Andrew's Church, Meriden.
Benj. Page, " " "
Clarence E. Bacon, Holy Trinity Church, Middletown.
Charles E. Jackson, " " " "
Wm. Penfield Post, " " " "
Richard L. deZeng, " " " "
John H. Stewart, Christ Church, Middle Haddam.
Samuel S. Hurd, St. Peter's Church, Monroe.
William W. Kellogg, St. Mark's Church, Mystic.
George W. Andrew, St. Michael's Church, Naugatuck.
John M. Page, " " "
Charles E. Graves, Trinity Church, New Haven.
A. Heaton Robertson, " " " "
Edward E. Bradley, St. Paul's Church, " "
Samuel E. Dibble, St. John's Church, " "
Burton Mansfield, St. Thomas's Church, " "
Elliot H. Morse, Christ Church, " "
Benj. Stark, St. James's Church, New London.
Dan'l G. Beers, Trinity Church, Newtown.
Henry G. Curtis, " " "
Ansel Carmi Betts, St. Paul's Church, Norwalk.
B. W. Maples, " " "
Augustus C. Golding, Grace Church, "
Joseph E. Bishop, St. John's Church, North Haven.
Charles Billings Chapman, Trinity Church, Norwich.
Fred'k R. Wasley, " " "
Loomis L. White, Christ Church, Pomfret.
Oliver Gildersleeve, Trinity Church, Portland.
Hiram K. Scott, St. Stephen's Church, Ridgefield.
L. A. Lockwood, St. Paul's Church, Riverside.
Wm. H. Potterton, St. John's Church, Rockville.
Albert L. Hodge, Christ Church, Roxbury.
Smith P. Glover, St. John's Church, Sandy Hook.
Lewis W. Church, Trinity Church, Seymour.
W. S. Sturges, Church of the Good Shepherd, Shelton.
Isaac S. Jennings, Trinity Church, South Norwalk.
Leslie Smith, " " "

E. Livingston Wells, Trinity Church, Southport.
Edward B. L. Carter, St. John's Church, Stamford.
Walton Ferguson, " " "
W. W. Skiddy, " " "
J. H. Swartwout, " " "
S. E. Reed, St. Andrew's Church, Stamford.
Benjamin Hall, St. Paul's Church, Wallingford.
Wm. N. Mix, " " "
James Price, St. John's Church, Warehouse Point.
A. G. Baker, St. John's Church, Washington.
Frederick J. Kingsbury, St. John's Church, Waterbury.
Nelson J. Welton, " " "
Ellis Phelan, Trinity Church, Waterbury.
J. K. Smith, " " "
Henry H. Bartlett, Christ Church, Watertown.
John A. Buckingham, " " "
Harry O. Miller, St. Paul's Church, Waterville.
J. Fred. Gorham, Christ Church, Westport.
W. W. Huntington, St. James's Church, West Hartford.
Harry B. Kennedy, St. James's Church, Westville.
Samuel D. Folsom, St. Matthew's Church, Wilton.
Elijah C. Johnson, Grace Church, Windsor.

The foregoing testimonial was signed in open session at the Annual Convention of the Diocese of Connecticut, held in St. John's Church, Waterbury, on Tuesday and Wednesday, the eighth and ninth days of June, in the year of our Lord one thousand eight hundred and ninety-seven, by a constitutional majority of the members of said Convention.

Attest: FREDERICK W. HARRIMAN,
Secretary of the Convention.

DIOCESE OF CONNECTICUT, June 22, 1897.

TESTIMONY

AS TO THE

Bishop Coadjutor elect for the Diocese of Connecticut,

FROM THE

STANDING COMMITTEE OF THE DIOCESE OF

.....

✠

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the

Reverend CHAUNCEY BUNCE BREWSTER, D.D.,

is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

Standing Committee of the Diocese of

.....

Documents Concerning the Consecration of the Bishop Coadjutor

COMMISSION

FROM THE PRESIDING BISHOP

TO THE BISHOPS OF LONG ISLAND, ALBANY AND NEW YORK

TO CONSECRATE THE BISHOP COADJUTOR ELECT.

To the Right Reverend Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island, and the Right Reverend William Croswell Doane, D.D., LL.D., Bishop of Albany, and the Right Reverend Henry Codman Potter, D.D., LL.D., Bishop of New York.

BRETHREN BELOVED IN THE LORD:

In accordance with provisions of Title I, Canon 19, § III [I.], I herewith communicate to you the testimonials of the Reverend Chauncey Bunce Brewster, D.D., Bishop Coadjutor elect of the Diocese of Connecticut, making request of you that you associating with yourselves such Bishops of this Church or of churches in communion with us as to you may seem good, will proceed to ordain and consecrate the said Bishop Coadjutor elect to the office of a Bishop in the Church of God, in Trinity Church, in the City of New Haven, and in the Diocese of Connecticut, on Thursday, the twenty-eighth day of October of this present year, being the Festival of Saint Simon and Saint Jude, according to "the form of ordaining and consecrating a Bishop," established and used in the Protestant Episcopal Church in the United States of America.

In testimony of all which I have hereunto set my hand and caused my official seal to be affixed, in the City of Middletown, in the Diocese of Connecticut, on this seventh day of October in the year of our Lord one thousand eight hundred and ninety-seven, and in the forty-sixth year of my consecration.

J. WILLIAMS,
Presiding Bishop.

SEAL.

CERTIFICATE OF CONSENT

OF THE

STANDING COMMITTEES.

I hereby certify that in response to a request from the Diocese of Connecticut to the Standing Committees of the several Dioceses of the Protestant Episcopal Church, asking consent to the consecration of the

Reverend CHAUNCEY BUNCE BREWSTER, D.D.,

to the office of Bishop Coadjutor of said Diocese, such consent has been granted by the Standing Committees of the Dioceses underwritten, as follows :

"We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend Chauncey Bunce Brewster, D.D., is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life ; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life for three years last past piously, soberly, and honestly."

The Standing Committees consenting are those of the Dioceses of

Alabama,
Albany,
California,
Central New York,
Central Pennsylvania,
Chicago,
Colorado,
Dallas,
Delaware,
Easton,
East Carolina,
Florida,
Fond du Lac,
Georgia,
Kansas,
Indiana,
Iowa,
Kentucky,
Los Angeles,
Louisiana,
Long Island,
Maine,
Marquette,
Maryland,
Massachusetts,
Michigan,
Milwaukee,
Minnesota,
Mississippi,
Missouri,
New Hampshire,
New Jersey,
Nebraska,
New York,
North Carolina,
Ohio,
Oregon,
Pennsylvania,
Quincy,
Pittsburgh,
Rhode Island,
South Carolina,
Southern Ohio,
Southern Virginia,
Springfield,
Tennessee,
Texas,
Vermont,
Virginia,
Washington,
Western New York,
West Virginia,
Western Michigan.

Attest: STORRS O. SEYMOUR,

President of the Standing Committee
of the Diocese of Connecticut.

LITCHFIELD, Oct. 21, 1897.

[All of the Dioceses with the exception of Arkansas, Lexington and West Missouri, gave their consent. That of Newark was received after the Consecration.]

CERTIFICATE OF CONSENT

OF A

MAJORITY OF THE BISHOPS.

I hereby certify that a constitutional majority of the Bishops of the Protestant Episcopal Church in the United States have given their canonical consent to the ordination and consecration of the Reverend Chauncey Bunce Brewster, D.D., Bishop Coadjutor elect of the Diocese of Connecticut, to the office of a Bishop in the Church of God.

In testimony of which I have hereunto set my hand, at the City of Middletown and Diocese of Connecticut, this seventh day of October, in the year of our Lord one thousand eight hundred and ninety-seven.

J. WILLIAMS,

Presiding Bishop.

LETTER OF CONSECRATION

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

✠

To all the Faithful in Christ Jesus throughout the world, Greeting:

Be it known unto you by these presents, that we, Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island, William Croswell Doane, D.D., LL.D., Bishop of Albany, Henry Codman Potter, D.D., LL.D., Bishop of New York, assisted by the other Right Reverend Bishops whose names are hereunto subscribed, under the protection of Almighty God, did, on Thursday the twenty-eighth day of October, being the Feast of SS. Simon and Jude, in the year of our Lord, one thousand eight hundred and ninety-seven, in Trinity Church, City of New Haven, in the presence of a congregation of the Clergy and Laity, and according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, Ordain and Consecrate our well beloved in Christ the Reverend

Chauncey Bunce Brewster, D.D.,

of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the sacred office of a Bishop in the One Holy Catholic and Apostolic Church of God, he having been duly chosen Bishop Coadjutor of Connecticut.

Given under our hands and seals in the City of New Haven, State of Connecticut, on this twenty-eighth day of October, one thousand eight hundred and ninety-seven.

[Seal] ABRAM NEWKIRK LITTLEJOHN, Bishop of Long Island, *and Presiding*.

[Seal] WILLIAM CROSWELL DOANE, Bishop of Albany.

[Seal] HENRY CODMAN POTTER, Bishop of New York.

[Seal] OZI WILLIAM WHITAKER, Bishop of Pennsylvania.

[Seal] WILLIAM PARET, Bishop of Maryland.

[Seal] CORTLANDT WHITEHEAD, Bishop of Pittsburgh.

[Seal] WILLIAM D. WALKER, Bishop of Western New York.

[Seal] GEORGE WORTHINGTON, Bishop of Nebraska.

[Seal] WILLIAM LAWRENCE, Bishop of Massachusetts.

[Seal] WILLIAM F. NICHOLS, Bishop of California.

CLERGY IN THE PROCESSION FROM THE UNITED CHURCH CHAPEL*

The Reverend

Charles Morris Addison, St. John's, Stamford;
George Almon Alcott, St. Alban's, Danielson;
Asa Sprague Ashley, All Saints, Meriden;
Frederick William Bailey, New Haven;
John Humphrey Barbour, Professor of New Testament Exegesis, Berkeley Divinity School, Middletown;
William Agur Beardsley, St. Thomas, New Haven;
Allen Everett Beeman, St. Paul's, Fairfield;
Jackson McClure Bellows, Grace, Norwalk.
Jacob Albert Biddle, St. Mary's, South Manchester;
Joel Foote Bingham, D.D., Hartford;
Louis Norman Booth, Trinity, Bridgeport;
Charles Walter Boylston, Grace, Long Hill;
Ralph Hart Bowles, St. Paul's, Huntington;
William Joseph Brewster, St. Andrew's, Northford;
Cornelius Gardner Bristol, Good Shepherd, Hartford;
George Israel Brown, Trinity, Branford;
J. Eldred Brown, Trinity, Norwich;
George Hickman Buck, St. James's, Derby;
James Perinchief Cameron, St. Luke's, South Glastonbury;
Walter Theodore Cavell, Trinity, Collinsville;
Adelbert Putnam Chapman, St. James's, Fair Haven;
Sylvester Clarke, D.D., Professor of Homiletics, Berkeley Divinity School, Middletown;
Herbert Dunbar Cone, Christ, Bridgeport;
Nathaniel Ellsworth Cornwall, Christ, Stratford;
Herbert Noel Cunningham, Christ, Watertown;
Wilfrid Hine Dean, St. John's, North Guilford;

* No name has been placed on this list unless reported to the Committee. Sixty-two of the Clergy failed to answer the card of inquiry.

The Reverend

Frank Barnard Draper, All Saints', New Milford;
Wolcott Webster Ellsworth, Christ, Unionville;
Foster Ely, D.D., St. Stephen's, Ridgefield;
William Stanley Emery, Christ, Norwich;
John Davis Ewing, Christ, Middle Haddam;
James Pattison Faucon, Assistant, Christ, Hartford;
John Henry Fitzgerald, St. Peter's, Hebron;
Percy Thomas Fenn. D.D., St. John's, Essex;
David Lincoln Ferris, Curate, St. John's, Stamford;
Louis French, St. Luke's, Darien;
Frederick Gardiner, Christ, Pomfret;
James Hardin George, St. John's, Salisbury, and Archdeacon of Litchfield;
Richmond Herbert Gesner, Christ, West Haven;
Alfred Goldsborough, St. Peter's, Monroe;
George William Griffith, St. Stephen's, East Haddam;
Eugene Griggs, St. Mark's, Mystic;
Alfred Poole Grint, Ph.D., St. James's, New London;
George Chapman Griswold, Christ, Sharon;
Alexander Hamilton, Norwalk;
John Thompson Hargrave, St. Paul's, Woodbury;
Jesse Elliott Heald, Trinity, Tariffville;
Joseph Hooper, Epiphany, Durham, and Lecturer Berkeley Divinity School;
William Edward Hooker, St. Matthew's, Wilton;
Francis David Hoskins, Corresponding Secretary of the Society for the Increase of the Ministry, Hartford;
John Taylor Huntington, St. James's, Hartford;
William Herbert Hutchinson, St. Peter's, Milford;
Charles Judd, Curate, Christ, New Haven;
D. Russ Judd, St. Andrew's, Thompsonville;
Robert Bootman Kimber, Trinity, Seymour;
William Clark Knowles, Emmanuel, Killingworth;
William Henry Lewis, St. John's, Bridgeport;
George Thomas Linsley, Trinity, Newtown;
John Chauncey Linsley, Trinity, Torrington;
Herman Lilienthal, Trinity, Wethersfield;
William Lusk, Jr., St. John's, North Haven;
Henry Macbeth, St. Paul's, Willimantic;
Kenneth Mackenzie, Jr., Holy Trinity, Westport;
William Ingram Magill, Calvary, Round Hill;
Frank Howard Marshall, Ascension, New Haven;
Edward Thompson Mathison, Immanuel, Ansonia;
Theodore Dwight Martin, Jr., Grace, Stafford Springs;

The Reverend

March Chase Mayo, Curate, St. John's, Waterbury;
Elmer Truesdell Merrill, Professor of Latin, Wesleyan University, Middletown;
Ernest de Fremery Miel, Trinity, Hartford;
Howard McDougall, St. Andrew's, Kent;
Henry Mitchell, Our Saviour, Plainville;
Herbert Lincoln Mitchell, Grace, Yantic;
George Brinley Morgan, Christ, New Haven;
Lewis Foster Morris, Bethany;
W. H. Morrison, Trinity, Bristol;
Frederick William Norris, Trinity, South Norwalk;
John Francis Nichols, Reading, Pennsylvania;
Thomas Samuel Ockford, St. Andrew's, Marbledale;
John Davy Stebbins Pardee, Grace, Saybrook;
Reginald Rudyard Parker, St. Andrew's, Norwich;
Arthur Thomas Parsons, Trinity, Thomaston;
Theodore Mount Peck, Archdeacon of New London and General Missionary;
Sylvanus Billings Pond, St. Paul's, Norwalk;
Collis Ira Potter, Stratford;
Oliver Henry Raftery, Trinity, Portland;
George Andrew Robson, Curate, St. John's, Bridgeport;
Lindall Winthrop Saltonstall, Christ, Hartford;
Erit Bartholomew Schmitt, Calvary, Stonington;
John Frederick Sexton, St. James's, Westville;
Charles Norman Shepard, Fellow and Instructor in Hebrew, General Theological Seminary, New York City;
Peter Lake Shepard, Holy Advent, Clinton;
Lucius Wilson Shey, Bridgeport;
Herbert Mendenhall Smith, St. John's, Pine Meadow;
John Dolby Skene, St. James's, Danbury;
George Milnor Stanley, St. James's, Winsted;
Jared Starr, Grace, Newington;
James Stoddard, Grace, Brooklyn, N. Y.;
Hiram Stone, St. Paul's, Bantam;
William Alonzo Swan, Christ, Redding Ridge;
Horatio Nelson Tragitt, St. Paul's, Waterville;
Matthew George Thompson, Christ, Greenwich;
John Townsend, Christ, Middletown;
Millidge Walker, St. Peter's, Cheshire;
George Russell Warner, St. Thomas's, Hartford;
Henry Nicoll Wayne, St. Mark's, New Britain;
Reuben Bancroft Whipple, Christ, Tashua;
Ephraim Lord Whitcome, St. Paul's, Brookfield;

The Reverend
Joseph Edmund Wildman, St. Paul's, Wallingford, and Archdeacon of New Haven ;
George Hewson Wilson, St. Paul's, Southington ;
Arthur Henry Wright, St. John's, Warehouse Point, and Archdeacon of Hartford ;
Otis Olney Wright, St. John's, Sandy Hook ;
Charles Edward Woodcock, Christ, Ansonia.

THESE CLERGYMEN OF THE DIOCESE ARE KNOWN TO HAVE OCCUPIED SEATS IN TRINITY CHUCH.

The Reverend
George Williamson Smith, D.D., LL.D., President of Trinity College, Hartford, and the following members of its Faculty :
The Reverend
Isbon Thaddeus Beckwith, Ph.D., Professor of the Greek Language and Literature ;
Flavel Sweeten Luther, Ph.D., Professor of Mathematics and Astronomy ;
John James McCook, Professor of Modern Languages ;
Thomas Ruggles Pynchon, D.D., LL.D., Professor of Moral Philosophy ;
Also, The Reverend
Edward Campion Acheson, Holy Trinity, Middletown ;
Francis Goodwin, Hartford ;
Edmund Guilbert, D.D., Trinity, Southport ;
William Morrall, St. Thomas', Bethany.

VISITING CLERGY IN THE PROCESSION.

The Reverend
John Brainard, D.D., St. Peter's, Auburn, N. Y. ;
William Henry Vibbert, D.D., Trinity Parish, New York City ;
Samuel M. Haskins, D.D., St. Mark's, Brooklyn, E. D., N. Y. ;
Emery H. Porter, Emmanuel, Newport, Rhode Island ;
Samuel H. Webb, Christ, Providence, Rhode Island ;
James H. Van Buren, St. Stephen's, Lynn, Massachusetts ;
Daniel D. Addison, All Saints', Brookline, Massachusetts ;

The Reverend

Henry P. Scudder, St. Stephen's, Brooklyn, N. Y.;
Linus P. Bissell, Trinity, Oxford, Pennsylvania;
Robert Morris Kemp, Trinity Parish, New York City.

A complete list could not be made, as many of the visiting clergy did not register. Only those personally known to the Committee are here recorded.

STUDENTS OF THE BERKELEY DIVINITY SCHOOL IN THE PROCESSION:

From the Senior Class.

Frank Ernest Aitkins.
George Biller, Jr.
Charles Du Bois Broughton.
Clarence Archibald Bull.
Montgomery Weaver German.
Paul Hoffman.
Clarence Hinman Lake.
Francis Smith Lippitt.
Frederic Huntington Mathison.
Welles Mortimer Partridge.

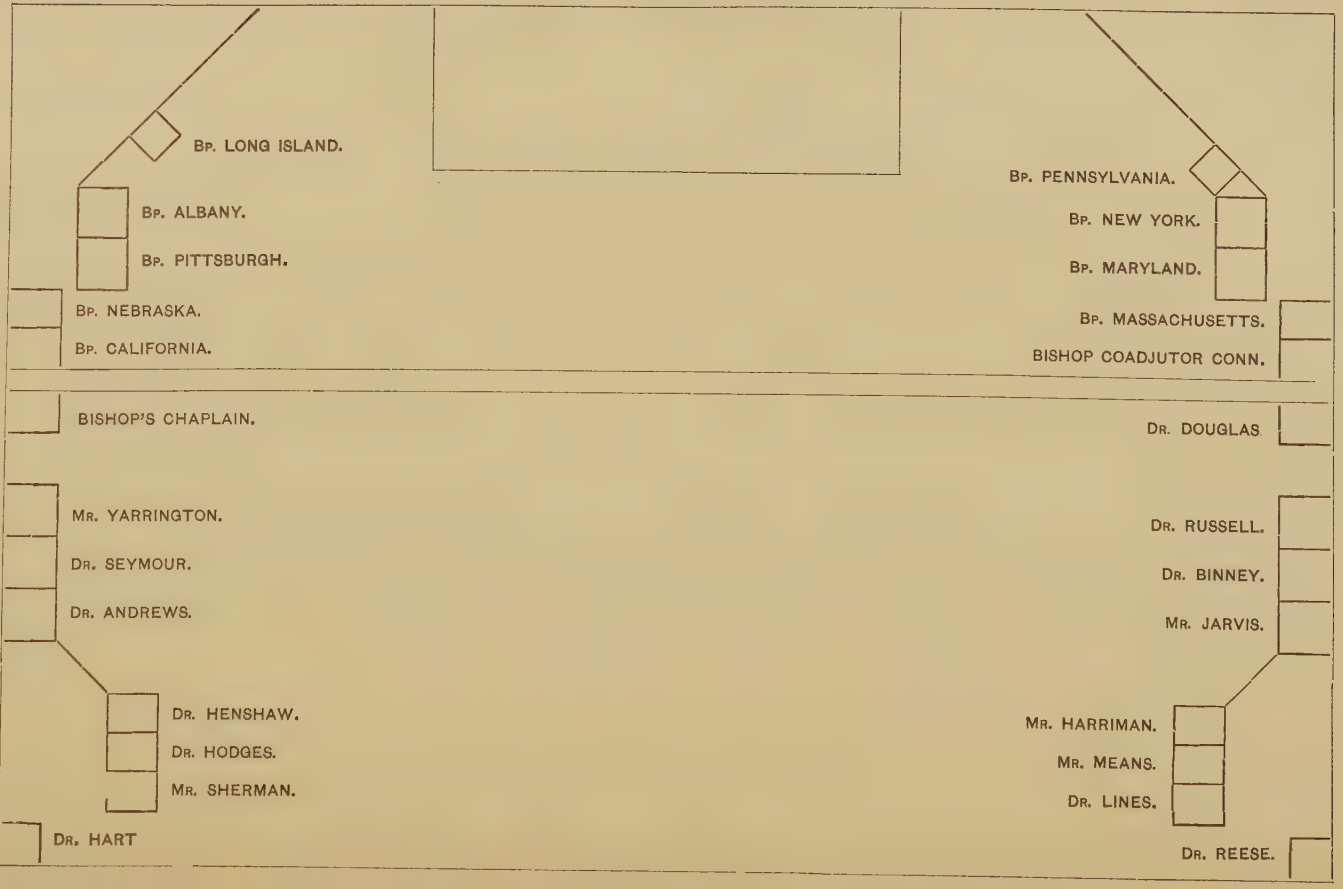
From the Middle Class.

Charles Grant Clark.
William Henry Jepson.
Edwy Guthrie Pitblado.
William Atwater Woodford.
Edwin Blanchard Woodruff.

From the Junior Class.

William Taylor Walker.
William Henry Allison.
Robert Arthur Saunders.
Everett Birdseye Sniffen.
Edward Tillotson.

THIS DIAGRAM WAS THE OFFICIAL ANNOUNCEMENT OF THE ORDER OF PROCESSION FROM THE TOWER, AND THE ASSIGNMENTS MADE BY THE BISHOP PRESIDING OF THE VARIOUS PORTIONS OF THE SERVICE.



CONSECRATION OF THE

REV. CHAUNCEY BUNCE BREWSTER, D.D.,

AS BISHOP COADJUTOR OF CONNECTICUT, IN TRINITY CHURCH, NEW HAVEN, ST. SIMON AND ST. JUDE'S DAY, OCTOBER 28, 1897.

ORDER OF SEATS IN CHANCEL.

ORDER OF PROCESSION.

DR. HENSHAW. — MR. HARRIMAN.
DR. HODGES. — MR. MEANS.
MR. SHERMAN — DR. LINES.
DR. HART. — DR. REESE.
DR. ANDREWS. — MR. JARVIS.
DR. SEYMOUR. — DR. BINNEY.
MR. YARRINGTON. — DR. RUSSELL.
CURATE OF TRINITY CHURCH. — CURATE OF TRINITY CHURCH.

RECTOR OF TRINITY CHURCH.

ATTENDING PRESBYTER. — ATTENDING PRESBYTER.

BISHOP COADJUTOR.

BISHOP OF CALIFORNIA. — BISHOP OF MASSACHUSETTS.
BISHOP OF NEBRASKA. — BISHOP OF MARYLAND.
BISHOP OF PITTSBURGH. — BISHOP OF NEW YORK.
BISHOP OF ALBANY. — BISHOP OF PENNSYLVANIA.

BISHOP'S CHAPLAIN.

BISHOP OF LONG ISLAND.

ASSIGNMENT OF PARTS OF THE SERVICE.

[By order of the Bishop of Long Island.]

CELEBRANT, Bishop of Long Island.

EPISTLER, Bishop of New York. (Epistle, Acts 20 : 17.)

GOSPELER, Bishop of Pennsylvania. (Gospel, St. Matthew xxviii : 18.)

PREACHER, the Bishop of Maryland.

TESTIMONIAL FROM DIOCESE OF CONNECTICUT, read by the REV. DR. HART.

TESTIMONIAL FROM STANDING COMMITTEE, read by the REV. MR. SHERMAN.

TESTIMONIAL FROM THE HOUSE OF BISHOPS, read by the REV. DR. REESE.

LITANY SAID BY BISHOP OF ALBANY.

PRESENTERS: Bishop of Nebraska.
Bishop of California.

CONSECRATORS: Bishop of Long Island.
Bishop of Albany.
Bishop of New York.

VENI CREATOR, sung by Bishop and Choir antiphonally.

ADMINISTRATION OF HOLY COMMUNION:

The Bishop of Long Island with paten, followed by Bishop Coadjutor of Connecticut with chalice, will begin at the wall on the Gospel side. The Bishop of Albany with paten, followed by Bishop of Pennsylvania with chalice, will begin at the center of the rail and proceed towards the wall on the Gospel side. The Bishop of New York with paten, followed by the Bishop of Pittsburgh with chalice, will begin at the wall on the Epistle side. The Bishop of Nebraska with paten, followed by the Bishop of Massachusetts with chalice, will start from the center and proceed towards the wall on the Epistle side.

In choir, the Rev. Dr. Hart and the Rev. Dr. Reese respectively will occupy the single stalls at the end of the alleys immediately to the right and left, on mounting the choir steps. The Rev. Drs. Henshaw and Hodges, and the Rev. Mr. Sherman will occupy the three seats adjoining Dr. Hart. The Rev. Mr. Harriman, the Rev. Mr. Means and the Rev. Dr. Lines will occupy the three seats adjoining Dr. Reese. The Rev. Dr. Andrews, the Rev. Dr. Seymour and the Rev. Mr. Yarrington will occupy the three stalls against the wall behind the choir on the Gospel side. The Rev. Mr. Jarvis and the Rev. Drs. Binney and Russell will occupy the three stalls against the wall behind the choir on the Epistle side. The chaplain of the Bishop of Long Island will occupy the single chair at the end of the alley close to the chancel rail, on the Gospel side. The Rector of Trinity Church will occupy the opposite chair, on the Epistle side.

The names of each of these clergy will be found inscribed on cards attached to their respective seats.

In the recession the order will be the same as in the procession, the Bishop of Long Island coming out last, immediately preceded by his chaplain.

The following is a copy of the official programme for the Centenary and Consecration :

DIOCESE OF CONNECTICUT.

JARVIS CENTENARY,

Wednesday, October 27th, 1897.

AND

CONSECRATION OF THE RIGHT REVEREND

THE BISHOP COADJUTOR ELECT OF CONNECTICUT,

Thursday, October 28th, 1897,

ST. SIMON AND ST. JUDE'S DAY.

TRINITY CHURCH, NEW HAVEN.

JARVIS CENTENARY,

WEDNESDAY, OCTOBER 27TH, 1897.

8.00 A. M. HOLY COMMUNION.

Celebrant, Rev. Dr. E. S. Lines, Rector of St. Paul's Church, New Haven

10.30 A. M.

PROCESSIONAL—HYMN 520, ... *Messiter*
LORD'S PRAYER, COLLECTS AND VERSICLES.
HYMN 418, ... *Croft*
READING OF THE LETTER FROM THE BISHOP OF THE DIOCESE, by the Rev. Dr. George William Douglas, Rector of Trinity Church, New Haven.
HYMN 336, ... *Hastings*
ADDRESS : "A Century of Church Life in Connecticut,"—first half—by the Rev. Dr. Storrs O. Seymour, President of the Standing Committee.
HYMN 579, ... *Edwards*
ADDRESS : "A Century of Church Life in Connecticut,"—second half—by the Rev. Dr. Samuel Hart, Registrar of the Diocese.
HYMN 468, ... *Old Hundred*
PRAYERS AND BENEDICTION.
RECESSIONAL—HYMN 412, ... *Dykes*

1.00 P. M.

LUNCH IN TRINITY PARISH HOUSE, 160 Temple Street.

[For the Clergy of the Diocese and other specially invited guests, who will be admitted by ticket. On this, the Centenary Day, tickets for lunch may be obtained by those entitled to them, from one of the ushers, who will be seated at a table at the tower entrance of the church. This usher will attend to the railway tickets at the same time, and also to subscriptions to the Centenary Book.]

3.00 P. M.

PROCESSIONAL.—HYMN 507, ... *Smart*
LORD'S PRAYER, COLLECTS AND VERSICLES.
ADDRESS by the Rev. Dr. Daniel Henshaw, Representative of the Diocese of Rhode Island.
HYMN 450, ... *Holden*
ADDRESS by the Rev. Samuel Fermor Jarvis, of Brooklyn, Conn.
Subject: "Historical Reminiscences of Bishop Jarvis."
HYMN 490. . . . . *Haydn*
ADDRESS by the Rev. Joseph Hooper, of Durham, Conn.
Subject: "Life and Times of the Second Bishop of Connecticut."
HYMN 388, ... *Giardini*
PRAYERS AND BENEDICTION.
RECESSIONAL—HYMN 576, ... *Barnby*

8.00 P. M.

PROCESSIONAL—HYMN 396, ... *Dykes*
LORD'S PRAYER, COLLECTS AND VERSICLES.
HYMN 487, ... *Russian National Hymn*
ADDRESS by the Right Rev. Dr. O. W. Whitaker, Bishop of Pennsylvania.
HYMN 576, ... *Barnby*
ADDRESS by the Right Rev. Dr. Henry C. Potter, Bishop of New York.
HYMN 490, ... *Haydn*
ADDRESS by the Right Rev. Dr. William Lawrence, Bishop of Massachusetts.
FESTIVAL TE DEUM, ... *Sullivan*
PRAYERS AND BENEDICTION.
RECESSIONAL—HYMN 403, ... *LeJeune*

CONSECRATION OF THE BISHOP COADJUTOR.

THURSDAY, OCTOBER 28TH, 1897.

ST. SIMON AND ST. JUDE'S DAY.

N. B. There will be special Early Celebrations of the Holy Communion at three other Churches, viz:

7.30 A. M. HOLY COMMUNION. Christ Church.
8.00 A. M. HOLY COMMUNION. St. Thomas' Church.
8.30 A. M. HOLY COMMUNION. St. Paul's Church.

CONSECRATION SERVICE.

10.30 A. M.

PROCESSIONAL—HYMN 514. "We march, we march to victory," *Barnby*
INTROIT, Psalm 91, ... *Martin*
"Whoso dwelleth under the defence of the Most High."
COMMUNION SERVICE, in B flat, ... *Agutter*
NICENE CREED, in E flat, ... *Eyre*
HYMN BEFORE SERMON, 491, "The Church's one foundation," *Wesley*
ANTHEM, "Pray for the peace of Jerusalem," Psalm cxxii, vs. 6, 7. *Novello*

To be sung while the Bishop Coadjutor elect is putting on the rest of the Episcopal habit.

HYMN 289, "VENI CREATOR SPIRITUS," . . . *Plain Song*
OFFERTORY,—"Lord, Thou art God," I Chron. xvii, 26, 27, *Stainer*
SANCTUS, "Messe Solonnelle," . . . . *Gounod*
GLORIA IN EXCELSIS, ... *Old Chant*
NUNC DIMITTIS,—Gregorian, ... *Stainer*
RECESSIONAL—HYMN 520, "Rejoice, ye pure in heart," . *Messiter*

1.00 P. M.

LUNCH IN TRINITY PARISH HOUSE, 160 Temple Street.

For Clergy of the Diocese and specially invited guests, who will be admitted by ticket. On this day the Clergy of the Diocese will obtain their lunch tickets and railway tickets before the Consecration Service, while vesting at the United Church Chapel, 300 Temple Street. Here also subscriptions will be taken to the Centenary Book. To the other specially invited guests lunch tickets will be distributed at the church.

JARVIS EXHIBIT. Subscriptions taken to Centenary Book.

3.00 P. M.

PUBLIC RECEPTION TO THE BISHOP COADJUTOR, in Trinity Parish House, 160 Temple Street.

ADDRESS OF WELCOME, by the Rev. Dr. Storrs O. Seymour, President of the Standing Committee of the Diocese.

RESPONSE BY THE BISHOP COADJUTOR.

JARVIS EXHIBIT. Subscriptions taken to Centenary Book.

SPECIAL SUB-COMMITTEES.

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Harry B. Kennedy.

St. James's Church, (Fair Haven).

Rev. Adelbert P. Chapman,
Edwin W. Potter, George C. Foote,
Burton D. Potter.

All Saints' Chapel.

Rev. Henry McCrea,
Edward F. Allen, James H. Lee,
Andrew J. Patience.

Christ Church, (West Haven).

Rev. Richmond H. Gesner,
Albert C. Coe, George W. Warner,
John F. Barnett.

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